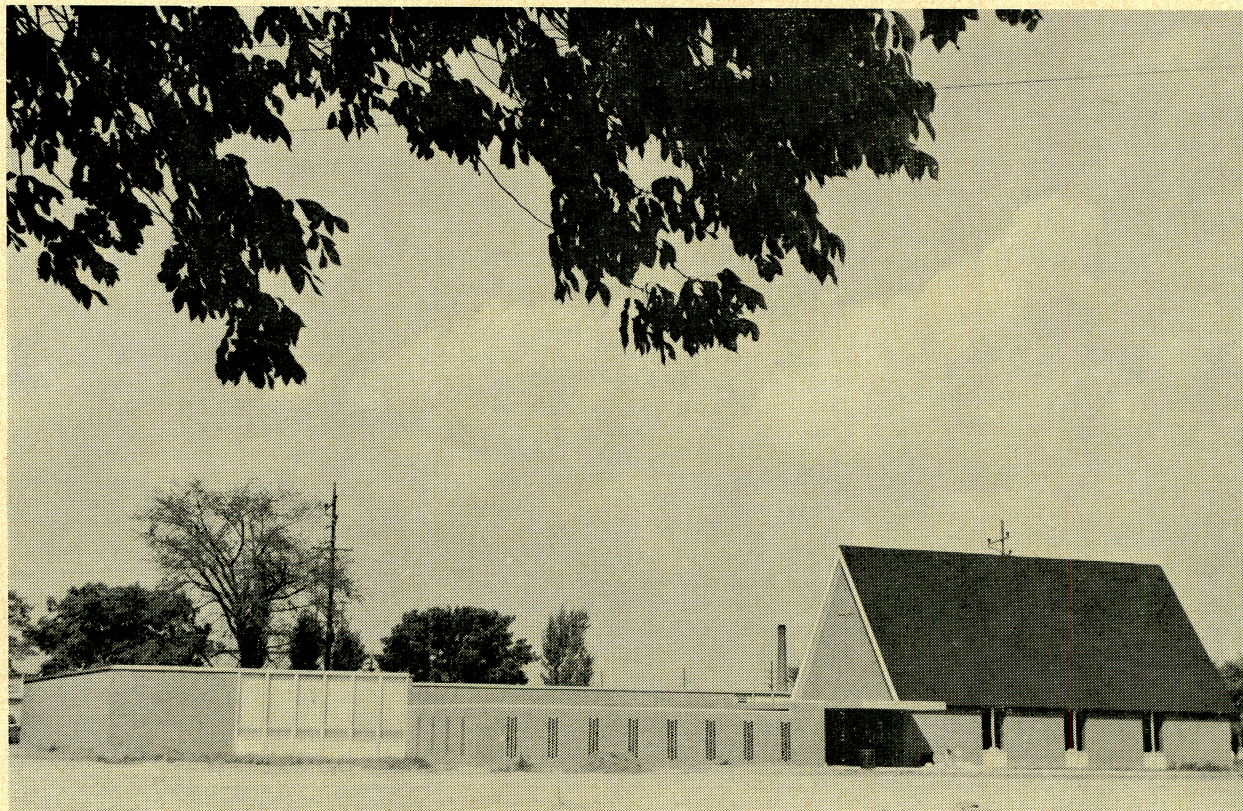


MENNONITE HISTORICAL BULLETIN

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No. 1



The new seminary building and seminary chapel on the south edge of the Goshen College campus. The foreground end of the wing on the left side of the picture is the new home of the Archives of the Mennonite Church. The tall windows admit light to the archives work room and the office of the Mennonite Historical and Research Committee.

A New Home for the Archives

MELVIN GINGERICH

In late August and early September 1959 the Archives of the Mennonite Church were moved to their new quarters in the recently constructed seminary building on the Goshen College campus. Nineteen years earlier, on June 9, 1940, the former archives headquarters, in the basement of the Goshen College Library, had been dedicated. During those nineteen years a large collection of valuable documents had been gathered so that by 1959 it was estimated that the 1,000 deposit boxes in the Archives contained more than 300,000 items. At the rate at which the collection was growing, it became evident a few years ago that soon larger facilities would be required to house efficiently this valuable set of documents.

When the new seminary building was planned for Goshen College, it

was decided to provide space for the church Archives and the Historical Committee in one of its wings. The Historical Committee traded its equity in the basement of the college library for the new space in the seminary building but agreed to pay an additional cash amount to the Mennonite Board of Education to cover the cost of the larger area in the new center. The facilities include an archives stack room (34 x 17), an archives work room (19 x 10), an Historical and Research Committee office (22 x 12), a study room (17 x 10), a photographic dark room, a janitor's supply room, and a hallway. The building is made of concrete block and nearly all of the equipment, furniture, and partitions are of steel so that the building is fireproof. The archives stacks are behind steel

partitions and the steel door has a secure lock, thus providing safety for the valuable documents kept there. As the new archives stack room is three times larger than was the former one, it is hoped that adequate space for the growing archival collection will be available for at least several decades.

The new home is also the center of the research and the historical work of the new Mennonite Historical and Research Committee, formed in the August 1959 session of General Conference when its former Historical Committee and the Mennonite Research Foundation were merged to form the new and larger committee.

The archives room is in the far southwest corner of the seminary building. Adjoining the archives stack room to the east is the archives work room. Three windows the full length of the wall admit enough light to make it a pleasant place in

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Alcohol Among the Columbiana County, Ohio, Mennonites

WILMER D. SWOPE

Bishop Jacob Oberholtzer (1767-1847), presumably from Lancaster County, Pennsylvania,¹ the first ordained Mennonite official to settle in Ohio in 1806, supplemented his farm income by distilling whiskey in the spring house on his farm in Beaver Township, just north of the village of Columbiana, Ohio, about two miles and adjoining the present Midway Mennonite Church to the south. Oberholtzer sold his whiskey under the label of "Oberholtzer Whiskey."²

Jacob Nold, Jr. (1798-1864), the son of bishop Jacob Nold of Fairfield Township, Columbiana County, Ohio, was a skilled business man, keen in business and arithmetic, and was noted for his vigorous and energetic manner. During a trip to the Mennonite settlement at Harmony in Butler County, Pennsylvania, to sell wool to Abraham Ziegler, he met Abraham's daughter, Catherine, and later married her.³ In 1829 he erected Nold's Mill, a large grist mill on his father's farm, which became a prospering business. At one time in company with the father of Judge Wells (Columbiana County Judge) he loaded a boat at East Liverpool with flour and apple butter. He took the boat down the Ohio and Mississippi rivers to New Orleans, where he sold both boat and cargo. He did considerable teaming between his home in Columbiana County and Pittsburgh, Pennsylvania. This authentic story is told about him: He went to Pittsburgh a distance of 65 miles on horseback. While there he had an opportunity to sell his horse at a good price, which he did delivering the animal at once. Starting home he walked back to Leetonia in time for supper on the following day.

Jacob Nold, Jr., also operated a distillery in a spring house near the grist mill.⁴ It is said that one of his sons while working in the distillery began the intemperate use of whiskey and became drunk. When Jacob Jr. learned of this situation, he said, "The distillery has to go." From this time on the manufacture of whiskey was dropped from the business enterprises of Jacob Nold,

Jr. The manufacture of whiskey from grain grown on the farm solved transportation problems which confronted the pioneer farmers. It is said that Jacob Nold, Sr., the bishop, would go to the spring house distillery and take a small amount of whiskey before going to Nold's meeting house on Sunday to preach or to Oberholtzer's meeting house in Beaver Township to preach. He declared that he could preach better if he had first taken a little whiskey.

Jacob Nold, Jr., was a deacon in Columbiana County Mennonite Church from about 1828 until his death. He is noted for his effort to have the third edition of Christopher Dock's *Schulordnung* published in 1861 at the office of the *Gospel Visitor* (a Dunkard publication edited by Henry Kurtz) at Columbiana, Ohio.⁵

The action of Jacob Nold, Jr., in terminating his distillery was indeed commendable and shows that he placed moral values above his business interests. Sentiment among Mennonites in Columbiana County against the use of alcohol seems to stem from the beginning of the saloon era, the time when stores were devoted solely and only to the sale of intoxicating beverages.⁶

FOOTNOTES:

¹ Diligent research indicates that he was not a descendant of the pioneer Jacob Oberholtzer who settled in Franconia Township, Montgomery County, Pennsylvania, in 1709, nor of the pioneer Martin Oberholtzer who settled in Bucks County, Pennsylvania.

² Letter from M. C. Lehman to Wilmer Swope, in Mennonite Archives, Goshen, Indiana.

³ Nold History, page C-I.

⁴ William B. McCord, *History and Biography of Columbiana County, Ohio* (1905), p. 402.

⁵ D. K. Cassel, *History of the Mennonites* (Philadelphia, 1888), pp. 207-208.

⁶ Interview with Samuel Culp, aged 97, during 1958.

Leetonia, Ohio

Some cry nothing but grace, Spirit, and Christ, but trample daily on thy grace, grieve thy Holy Spirit, and crucify thy Son with their vain carnal life, as is evident.

—Menno Simons

As Others See Us . . .

We can consider the Mennonites as a pluralistic minority whose interdependence has made them an integral part of the Canadian and American way of life, yet a people, like scores of others, who cannot be stereotyped as having the Canadian or American culture but who make up the diversification of a colorful nation.

Today the Canadian Mennonite community rests somewhere midway between the traditional sectarian culture centering in the farm village with its theocratic government, puritan mores, and German language, and the contemporary Canadian culture organized about the commercial town or city. Cultural insularity is breaking down. Certain Mennonite religious practices and beliefs remain but the payment of ministers, ministerial training, multiplication of church organizations, and tolerance of secular interests is fast becoming evident. Young people are more and more beginning to take interest in commercialized amusements. Inter marriage is on the increase. It becomes certain that more and more the Mennonites are coming into possession of the language, attitudes, and ideas of the American society . . .

The Mennonites, on the whole, are becoming more socially conscious. Until the past century they were ultra-conservative, stubbornly rural, opposed to higher education and quietly self-contained in their way of life. Things have changed noticeably. Mennonites have generally voiced the negative in doctrine, non-resistance, nonswearing, nonrecourse to the courts of law, abstinence from liquor, and other forms of social license. Now they have begun to apply the positive, the Christian side of doctrine to modern conditions. They are making a point of Christian love as a means to a stable Biblical way of life. In being opposed to violence they perform services in lieu of fighting, demonstrating their position by positive peace making, (it should be noted that nonresistance as a doctrine is not accepted universally by all Mennonites regardless of the branch). They have further become aware of social and economic injustices and have kept alive a conscience against race and class differences . . .

A real question for the future
(Continued on Page 8)

News and Notes

THIRD DECADE. With this issue the *Mennonite Historical Bulletin* begins a third decade of continuous publication. From the beginning in 1940 and throughout the subsequent years it has been an unpretentious paper with a modest appearance. In purpose it has been a servant of the Historical Committee to communicate with the church about matters of historical interest. The practicing historians of the church found it a useful place to gloss their more extended writings which appeared elsewhere. In size and format the *Bulletin* does not permit the longer article. Lay writers with interest in history, particularly students at our colleges, sent their researches to the *Bulletin* and made a contribution to Mennonite historical writing. Across the years the paper grew rather inconspicuously. That it did grow one can find out by examining the issues which appeared in the second decennium alongside those of the first. The indexes, too, will reveal that the harvest of the 1950's was somewhat larger and richer than that of the 1940's. What will the next ten-year period bring to us? As the copy for this first number in 1960 goes to press it is evident there is still much work to do. There are signs, in fact, of increasing interest and activity in the historical work of the church. Our largest district conference now has an organized historical society which is vigorously at work. Progress has been made at our seminaries and colleges to promote the advanced study of Mennonite history and thought. The program of research at our central archives is going forward with the encouragement that a new building and facilities can bring to it. These developments, and others unnamed, will shape the work of the *Bulletin* in the 1960's. It will continue to have the task of reporting information about our historical work and sharing some of the results of research efforts. Coupled with this will be the necessary work of keeping in contact with the various interested groups and making them aware of the much needed cooperation required to do a high caliber of historical work. This mutuality is necessary not only for scientific purposes but also to make the best use of the limited resources which we as a small church group possess. A good work becomes a noble work when it is performed in the spirit of Christian brotherhood.

OLD LOOK. The question as to whether or not the *Bulletin* should take on a new look during its third

decade was discussed by the editors. With several proposals at hand the experts at the Mennonite Publishing House at Scottdale were consulted. The memo which came back said that the typography and layout for a paper of this type was sound and could hardly be substituted. The only major change which occurs is the removal of the masthead information to the bottom of page two, the dropping of some rules, and some shifting of the text on the front page. Even the color of the paper stock is to be retained, for it has become somewhat of a tradition and helps to identify our magazine among others. An historical paper is evidently in character when it keeps the "old look."

INDEX IMPORTANT. Not many of our readers, we trust, found it is disconcerting to receive an whole issue devoted to an index. We are bold enough to claim that the October 1959 issue was among the most useful ones we have published. Most of us have occasion sooner or later to use indexes of this type and we cannot be too grateful to those who compose them. The editor has had reason to use this index a few times and believes we have another valuable tool to serve us in our historical work. All the thanks goes to Nelson P. Springer, the curator of the Mennonite Historical Library, for this competent piece of work.

NEW JOURNAL PROMISED. Advance notice has gone out about the beginning of a new periodical in the field of Mennonite history. *Mennonite Research Journal*, as it is called, will be a quarterly with the first issue appearing in April of this year. Ira D. Landis, Bareville, Pa., is the editor, and it is published by the Historical Society of the Lancaster Mennonite Conference. The subscription rate has not been announced.

HISTORIES OF MENNONITE FAMILIES. Two of these came out in Virginia in 1959. *Memories of Yesteryear*, by Mary Eugenia Suter, is an historical treatment and a genealogical record of the Suter family. Profusely illustrated with drawings and photographs, about 200 pages, and in hard covers, it sells for ten dollars. It may be ordered from the author whose address is Harrisonburg, Route 4. The second one is *The Hartman History, Descendants of Samuel Hartman*, compiled by Merna Brenneman Shank and her husband, Sanford L. Shank. It represents some new techniques in keeping a family history up to date. The pages appear in an attractive binder to which additions can be made (evidently from reunion to reunion). It sells for \$3.25 and can be ordered from the authors, Park View Press, Harrisonburg, Virginia.

DEDICATORY PROGRAM

of the

Historical and Research Center of the Mennonite Church

Goshen College Seminary Chapel—Saturday, June 4, 1960

Hymn No. 167—"In Thy Holy Place"

Scripture Reading and Prayer.....Ira D. Landis

Address—"Hitherto Hath the Lord Helped Us".....Melvin Gingerich

Hymn No. 458—"Faith of Our Fathers"

Address—"There Is Work to Do".....Harold S. Bender

Report of the Finance Committee.....Samuel S. Wenger

Dedication Ceremony.....Harold S. Bender

In Memoriam: S. F. Coffman.....John W. Snyder

In Memoriam: Thirty Mennonite Pioneers.....John C. Wenger

Greetings and Remarks:

From Goshen College.....Paul Mininger

From Eastern Mennonite College.....Grant M. Stoltzfus

From Other Guests

Hymn No. 604—"O God Our Help"

Benedictory Prayer.....Herman Ropp

John C. Wenger, Chairman

Biography of John M. Greider

(The following interesting biographical sketch was found and copied by W. G. Hilty, Dayton, Ohio. The original appears in the *History of Montgomery County* (1882), page 330, a source which is not readily accessible. Ed.)

John M. Greider, Bishop, P. O., Osborn, Green County, was born in Pennsylvania, February 28, 1823. His grandfather, John Greider, is supposed to be a descendant of Jacob Greider, who was one of the oppressed Mennonites, and fled with Jacob Hostator from Switzerland to Wurtemberg, taking nothing with them but a few linens and wearing apparel. Greider remained but a short time but immigrated to America, and in company with Hostator, after paying the brethren of their faith a visit at Pequea, settled on the north side of the Conestoga, about two miles south from the present site of Lancaster. Here he entered a tract of land, containing about 800 acres, in 1716 or 17, among the new surveys at Conestoga. Here he erected a temporary shelter, a tent, covered with cloth brought from Switzerland which served him and the family until autumn, when the tent gave way to a cabin, built of round unhewn hickory saplings, and covered with bark. When the weather became cold, his tawny neighbors, the Indians, paid him regular night visits, to obtain shelter with him and sleep by the side of a genial fire. They frequently supplied him with fish and venison, which they gave in exchange for bread. On one of these occasions, Mr. Greider, having that day consulted his almanac, to regulate his clocks by the rising and setting sun, noticed that there would be in a few weeks, an eclipse of the moon. He informed his guests that on a certain evening the moon would hide her face. To hear that the moon would refuse to shine was nothing new to them, as they had seen eclipses before, but that their white neighbors should possess so much prescience as to know this beforehand was strange to them. At the time specified for the broadfaced moon to hide her disc, fifty or sixty Indians assembled there. To their utter astonishment the moon's face began to lessen. Profound silence prevailed. Their spokesman expressed the cognition of their wonder-stricken visitors: "Tis the white man's God tells him this, else he would not know it." We will now return to our subject. His grandfather, John, was born Feb-

ruary 17, 1764, and received his education in the common schools, which he only had the privilege of obtaining at certain times, but by making good use of his time and being studious in his habits, he acquired a fair understanding, and was well fitted to discharge the many responsibilities incident to his ministerial duties, and was a regularly ordained minister of the Mennonite Church. He was united in marriage with Martha Hertzler and was the father of seven children: Elizabeth, John, Maria (now Mrs. Herr), Martha (now Mrs. Funk). His father, Christian, was born November 8, 1799. He obtained his education in the common schools, and was brought up to farm labor. He was united in marriage with Susan, daughter of Benjamin and Elizabeth (Coffman) Miller in 1812, and purchased land of his father to the amount of 134 acres of which about 90 acres were under a good state of cultivation and improved. They were the parents of twelve children of whom nine are living: John M., Benjamin M., Jacob M., Amos M., Elizabeth, Susan, Anna, Mary, Barbara. John M., the subject of this sketch, obtained his education in the common schools, which he did not have the opportunity of attending very regularly, but, by close attention and studious habits, he acquired a fair understanding, and was well fitted to discharge the duties that were laid upon him. He was brought up to farm labor and assisted his father with the duties incident to a farmer's life, and remained at home until 1847, when he united in marriage with Anna, daughter of John and Fanny Erb (of Cumberland County, Pennsylvania). They rented land and took hold with an indomitable will to make a home and try to gain some of the comforts of life. In 1856 they set out to try their fortune in the great west (and to escape an ordination) and followed the tide of immigration that was flowing westward at that time, and settled in Clark County, where he remained but a short time and purchased the farm where he now resides containing 160 acres and a large and commodious farm house, and has added, with the assistance of his good and noble wife, many other material improvements to correspond. They are the parents of thirteen children, of whom ten are living: Samuel E., Tobias E., Barbara E., Mary E., Susanna E., Christian E., John E., Benjamin E., Jacob E., and Elizabeth. Mr. Greider (was a charter member of) the first Mennonite congregation in this county (Huber) and was ordained as Deacon, December 15, 1861, and was regularly ordained as Minister, December 20,

1862, and was well qualified for the responsibilities incident to his ministerial duties. He organized and held meetings in his home and in the school houses in the neighborhood and finally erected a church in Clark County, where they assemble and are actively working for the conversion of souls, and have succeeded in bringing a large congregation together. The church is now in a prosperous condition. Mr. Greider was ordained as Bishop in 1872 (by 1871) thus showing the confidence and esteem that the congregation held him in to bestow the highest honors of the church upon him. Mr. Greider is now 58 years old: he furnishes an example for future generations, that is worthy of their imitations. (Greider died October 14, 1891, and his body was laid to rest in the cemetery of the Huber Mennonite Church, Clark County, Ohio.)

SUSTAINING MEMBERS MENNONITE HISTORICAL ASSOCIATION—1959

The list of sustaining members of the Mennonite Historical Association for 1959, as reported by the treasurer, is as follows:

Harry A. Brunk
Melvin Gingerich
J. Roy Graybill
Earl B. Groff
J. D. Hartzler
Maris W. Hess
Ira D. Landis
Orie O. Miller
Nelson P. Springer
John Umble
John C. Wenger

In a word, a historical phenomenon can never be understood apart from its moment in time. This is true of every evolutionary stage, our own and all others. As the old Arab proverb has it: "Men resemble their times more than they do their fathers." Disregard of this Oriental wisdom has sometimes brought discredit to the study of the past.

—Marc Bloch

There is, then, just one science of men in time. It requires us to join the study of the dead and of the living. What shall we call it? I have already explained why the ancient name, "history," seemed to me the best. It is the most comprehensive, the least exclusive, the most electric with stirring reminders of a more than age-old endeavor.

—Marc Bloch

Mennonite Research News and Notes

MELVIN GINGERICH

William M. Gering is doing research for a master's thesis at Indiana University on the topic "Mennonite Attitudes Toward the Theatre."

J. Brandsma, Heerenveen, The Netherlands, submitted his study on "The Transition of Menno Simons from Roman Catholicism to Anabaptism as Reflected in his Writings" to the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, in partial fulfillment for his B.D. degree. The study has not yet been published.

Walter Jost is working on a dissertation in the University of Southern California covering German Mennonite hymnody. George Wiebe is working in the same department on church music used in the Canadian Mennonite churches. Paul Ratzlaff is also working on a church music topic in the same school.

Rosemary Louise Gunn is doing a master's thesis in the Department of Geography, Wayne University, on the "Geographical Influence of the Amish in Northeastern Indiana." In October she spent several days on the Goshen College campus.

Larry Martens is doing research on "The Effect of a Closed Communal Society on the Development of a Musical Culture." He is studying at the University of Kansas.

The Washington Cathedral Library recently gave the Goshen College Historical Library a copy of *Christliches Gesangbuch, Zunächst fuer den Gebrauch der evangelischen Mennoniten-Gemeinen in der Pfalz*. Published in Worms in 1832 this particular issue differs from the other Worms edition of 1832 only in its first signature, having a different title page.

The Pennsylvania Folklife Society, Kutztown, Pennsylvania, has recently sponsored the production of a 16 millimeter color and sound documentary motion picture on "The Old-Order Amish." It has pictures of farming scenes, a barn-raising, a one-room school, a farmer's market, and other Amish activities. The picture was produced by Vincent R. Tortora and is distributed by Vedo Films, 962 Salisbury Court, Lancaster, Pennsylvania, from whom it may be purchased or rented.

County Superintendent of Schools, Lester Krabill of Washington, Iowa, recently came into possession of an old general store account book of Samuel Culbertson and Company of Allenville. Among those whose purchases were entered in the book

for 1829 and 1830 were Jacob Detwiler, Jacob King, David Yoder, Jacob Zook, Yost Hartsler, Joseph Byler, Christian King, Philip Heddings, Daniel Smoker, Christian Yoder, Abraham Zook, Samuel Coffman, Jacob Musser, David Hooly, and Christian Yotter. The last part of the book has accounts of a later date at Washington, Iowa. Mr. Krabill is interested in knowing in what state and county Allenville was located.

Bound Volumes of the Mennonite Historical Bulletin Available

The October 1959 issue of the *Mennonite Historical Bulletin* marked the end of the first twenty years of this publication, Vol. I, No. 1 having appeared in April 1940. The final issue of Volume XX is an eight-page index for volumes XI-XX. The index for the first ten volumes is contained in the October 1949 number. A limited quantity of sets of all of the numbers for the twenty years, including the indexes, have been bound in black buckram, with hard covers. They are available for \$5.00 each from the Mennonite Historical and Research Committee, 400 College Avenue, Goshen, Indiana. Yearly subscriptions plus the binding would have cost at least \$28.00 for the twenty-year set. All Mennonite Sunday school libraries as well as all others interested in building up their personal library holdings of Mennonite materials should order this twenty-year set.

—M.G.

The following seminar papers were completed at Goshen College, the Goshen College Biblical Seminary, and the Mennonite Biblical Seminary, by upper classmen and seminary students during the 1958-59 school year. The list for these schools is only partially complete.

Kathryn Aschliman, "A Study of the Director of Christian Education and an Indication of Its Relevance to the Mennonite Brotherhood."

William Block, "The Home Mission Board of the General Conference Mennonite Church."

Donald Blosser, "UNRRA Live-stock Program 1945-1947 and Its

Effects on Participating Mennonite Men."

Marion G. Bontrager, "The Birth of Evangelism in the Mennonite Church and the Traveling Evangelist West of the Mississippi River 1864-1895."

Robert Detweiler, "Themes of Theology and Piety in the *Ausbund*."

Nicholas W. Dick, "Church, State and Schismatics: Molotschna, 1860."

Gordon R. Dyck, "The United States General Conference Extinct Churches (1847-1959)."

Leonard Gross, "Word and Spirit as Understood by Hans Denck and Menno Simons."

Paul Guengerich, "A Follow-Up of Iowa Mennonite School Graduates."

George G. Janzen, "The United Mennonite Churches of the Niagara Peninsula, Ontario, Canada."

Helen E. Kruger, "The Devotional Literature of the Russian Mennonites."

Jason S. Martin, "John Fretz Funk: Mennonite Leader 1865-1900."

Omar L. Nisley, "A Study of the Concept of Stewardship Among the Mennonites of Elkhart County, Indiana."

Robert Otto, "A Historical Study of the Mennonites in Casselman Valley."

Edwin Plett, "A History of the Evangelical Mennonite Church (Kleine Gemeinde) of Canada."

Harvey Plett, "A History of the Conference of Mennonites in Canada."

Elvin Snyder, "Anabaptist Characteristics in Spanish Mennonite Literature."

Virgil Vogt, "A Study of the Church Situation Among Mennonite Graduate Students in Chicago and Columbus."

Virgil Vogt, "A Study of Balthasar Hubmaier's Conception of the Church."

Herman Walde, "Anabaptist Materials Found in J. Fuesslin."

Herman Walde, "Some Aspects of the Life and Writings of Hans Brötli."

Oskar Wedel, "Old Testament and New Testament in Pilgrim Marpeck."

Richard Yoder, "An Evaluation of Mennonite Worship Practices in Selected Congregations of the Allegheny Conference."

Daniel Leatherman is doing a master's thesis in the Political Science Department of the University of Chicago on the subject, "The Political Socialization of Students in Mennonite Secondary

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The 1959 Meeting of the Historical Committee

The annual meeting of the Historical Committee of General Conference was held this year on June 20 in the Seminary Building of Goshen College, Goshen, Indiana. The members present were: H. S. Bender, Ernest R. Clemens, Melvin Gingerich, Irvin B. Horst, Ira D. Landis, Herman Ropp, N. P. Springer, Grant M. Stoltzfus, J. C. Wenger, and S. S. Wenger. J. A. Hostetler and John W. Snyder were absent.

Items of business at this meeting taken from the secretary's minutes are the following:

8. H. S. Bender reported that he had taken up with all the agencies involved the absorption of the work of the Mennonite Research Foundation by the Historical Committee of Mennonite General Conference. Final action will be taken by the 1959 session of Mennonite General Conference. The necessary change in the Constitution of Mennonite General Conference was published in the *Gospel Herald*, issue of May 26, 1959, p. 500. The new name of our committee is to become the Historical and Research Committee.

9. It was moved and carried that pending Mennonite General Conference approval of the absorption of the work of the Mennonite Research Foundation by the Historical and Research Committee, said committee shall be incorporated in the state of Pennsylvania, with the members of the Historical and Research Committee for the biennium 1959-1961 being the incorporators: the subcommittee to draft articles of incorporation, and constitution and by-laws, for the committee to be H. S. Bender, S. S. Wenger, and Melvin Gingerich.

12. It was moved and carried to discontinue the office of Custodian of the Archives, to designate the person in charge of the Archives as the Archivist, and to designate Melvin Gingerich as Archivist with an indefinite term.

16. Discussion was given to the future of the *Mennonite Historical Bulletin*. It was moved and carried to ask Irvin B. Horst and Melvin Gingerich to study the future of the *Bulletin*, reviewing the total project, purpose, format, printer, etc.

17. Melvin Gingerich was appointed co-editor, with Irvin B. Horst, of the *Mennonite Historical Bulletin*.

18. It was agreed to request N. P. Springer to prepare an index to the

Mennonite Historical Bulletin for the second decade.

23. During the noon meal (provided by N. P. Springer and Melvin Gingerich) H. S. Bender reported on *The Mennonite Encyclopedia* and the *Täuferakten*. After the committee reassembled Brother Bender indicated that he and J. C. Wenger planned to work on *Anabaptist Reader* plans after the work was completed on *The Mennonite Encyclopedia*.

24. During the noon meal J. C. Wenger reported briefly on his preparation of the Indiana-Michigan Mennonite history, illustrating his research in the case of Bishop Jonas D. Troyer (1811-1897).

26. Melvin Gingerich reported for John A. Hostetler and himself on "A History of Mennonite Costume."

27. It was moved and carried to accept the report of Gingerich and Hostetler. The committee gave its encouragement to the preparation of an illustrated volume on Mennonite costume, objective and fair, dealing primarily with our church group, and not attempting to draw lessons or offer subjective judgments.

30. Melvin Gingerich described in detail the equipment which is planned for the archives and research facilities. There may be minor changes in this equipment as the work proceeds.

31. S. S. Wenger announced that he and his family have decided to underwrite the cost of the equipment up to three thousand dollars (\$3,000.00). The committee is most grateful for this generous gift.

33. The committee officially added the following to the Finance Committee: Herman Ropp and John W. Snyder.

34. S. S. Wenger reported for the Finance Committee. The committee set the following regional budget: Lancaster, \$5,000.00; Franconia, \$1,500.00; Ontario, \$3,000.00; Indiana-Michigan, \$2,000.00; Iowa, \$1,000.00; Illinois, \$1,000.00; Nebraska, \$500.00; Ohio, \$1,000.00; Allegheny, \$500.00; Virginia, \$500.00; South Central, \$500.00; and Pacific Coast, \$500.00, hoping for a minimum of \$15,000.00 to offer as a gift to the Goshen College Building Fund, of which \$10,000.00 by September 1, 1959. A plaque will be placed in the building memorializing church leaders from the several conferences.

35. It was moved and carried to approve in principle the plans of the Finance Committee.

36. It was moved and carried to name the headquarters room of the Historical and Research Committee the S. F. Coffman Room.

40. It was moved and carried to appoint Melvin Gingerich as executive secretary of the Historical and Research Committee.

44. It was agreed to raise the Mennonite Historical Association membership dues to \$2.00; contributing membership, \$5.00; and sustaining membership, \$10.00.

45. The committee authorized expenditures of up to fifteen hundred dollars for furniture for the carrels and the dark room, the amount to be based upon exact estimates to be submitted by the Archivist and approved by the officers.

47. H. S. Bender distributed a description of the church Archives Research and Historical Headquarters, entitled "A New Home."

48. Grant M. Stoltzfus gave a brief report of H. A. Brunk's research and writing on the history of the Mennonites in Virginia, and of

Notice to Members

The Historical Committee took action at its 1959 meeting to increase membership dues as follows:

Regular membership per year.....	\$2.00
Contributing membership per year.....	\$5.00
Sustaining membership per year.....	\$10.00

The new rates are to be effective as of January 1960. The payment of dues annually includes membership in the Mennonite Historical Association and subscription to the *Mennonite Historical Bulletin*. The Committee has been gratified to add many new members to the Association in 1959. It hopes many more interested persons will join in 1960 and that older members, as well as new ones, will feel called to come into the ranks of contributing and sustaining memberships.

his own collection of Mennonite documents.

49. N. P. Springer reported on Noah Bontrager's concern to see a historical marker erected to preserve the memory of an extinct Mennonite Church in Oklahoma. The committee expressed its approval of this plan and agreed that the matter should be referred to the South Central Mennonite Conference.

50. Ira D. Landis gave a brief report of the Lancaster Conference Historical Society. Plans are to celebrate the arrival of the 1710 Palatine Mennonites in September 1960. The collection of historical materials is proceeding steadily, as is the index of Southeastern Pennsylvania obituaries in the *Herald of Truth and Gospel Herald*. Some publication is being attempted.

51. Grant M. Stoltzfus reported on a planned tour (1959) to ancient Amish sites in Southeastern Pennsylvania.

52. Irvin B. Horst reported that in conformity with the minutes of 1957 (item No. 37) he has begun to translate N. van der Zijpp's *History of the Dutch Mennonites*.

53. Melvin Gingerich recommended that we continue to collect church bulletins, and if and when they begin to occupy excessive space that proper steps be taken at that time, such as possible microfilming.

54. Melvin Gingerich reported on the bronze plaque with an original poem by S. C. Yoder, together with the names of many deceased persons, many of them children, said plaque to be erected at Chappell, Nebraska.

55. Grant M. Stoltzfus reported that the E.M.C. Historical Library has acquired some valuable books from the library of a member of the Church of the Brethren, Daniel R. Heatwole.

56. H. S. Bender reported that the Foundation for Reformation Research has given \$3,000.00 for the preparation of a Left Wing Reformation bibliography, the same now being prepared by Hans Hillerbrand.

[Menno's] labors in character more resemble those of Whitefield and Wesley than those of the other reformers of his time; yet it seems to us he is before them all in purity, meekness, and self-sacrifice; in consistency and prudence; in heroic, yet humble zeal. Indeed, of all the illustrious names recorded in church history, for the last six hundred years, we know of none superior to his.

—J. Newton Brown

Book Reviews

History of Mennonites in Virginia, 1727-1900, Volume I. By Harry Anthony Brunk. Printed by McClure Publishing Company, Staunton, Virginia, 1959. Published by the author, Park View, Harrisonburg, Virginia. Pp. 518, illustrated with 22 pictures and 6 maps, index. \$7.00.

This long awaited volume by Professor Brunk of Eastern Mennonite College fills one of the great gaps in American Mennonite history. This volume is attractively bound and includes good pictures and excellent maps. The history is well documented revealing extensive use of source materials and contains a bibliography. A second volume is to be expected bringing the Virginia story up to 1950.

A brief review cannot even mention the wealth of information contained in Volume I. The narrative, in a general chronological order, begins with the land claims of Mennonites in the Shenandoah Valley and the movement "up" the valley beginning in 1727. The eighteenth century for Virginia Mennonites was largely made up of continued migration into the valley, the establishment of churches "in the house" in Page and Rockingham counties, early encounters with aggressive Baptist neighbors and problems of pioneer life. Two outstanding episodes were the Road's Massacre of 1764 in Page County and the first division within the brotherhood led by Martin Kauffman.

Virginia Mennonites during the nineteenth century formed one of the most dynamic centers of our Mennonite faith. Geographically the center moved from Page to Rockingham County with a new extension to the south in Augusta County. Their great spiritual vitality, while conservative, was evidenced in the Funk publishing business, the writing, publishing, and reprinting of books and hymns by the Funks, Blossers, Burkholders, and Brunks and others, and the earliest American Mennonite mission enterprises to the surrounding highland peoples beginning before the Civil War. The ties with the brethren in Pennsylvania were strong throughout the century, but already in 1835 the Virginia Conference was organized. Within the conference were three districts corresponding to the circuits of other areas. Professor Brunk tells the full story of these activities plus the more unfortunate experiences.

One of these, the Civil War, was external to the church, but the social and economic consequences

were real and severe. Some bright spots were the consistent refusal to sanction slavery, noted by John Woolman already in the 1750's, and the ultimate refusal to serve in the Confederate Army, causing many young Mennonites to flee to the hills or the North to escape carrying arms. The second unfortunate experience was the conflict between the old and new in the Middle District. The "Middle District Trouble" came to a head after the death of Bishop Samuel Coffman during the 1890's. One of the greatest tributes that can be given to this volume is the objective portrayal of this schism.

Those of us who have heard Professor Brunk lecture and know of his love for his community see his personality and language on each page. His style is easy and interesting. The folksy descriptions spice the volume from front to back. Throughout he utilizes some of the best source material available for nineteenth century Mennonite history. These are the diaries of L. J. Heatwole and Emmanuel Suter, church books and records, letters, and wills give a strong sense of authenticity and objectivity to the writing. The theme and emphasis throughout is on Virginia Mennonites but persons in other areas will find enjoyment and thrills in reading the account of church life among Virginia Mennonites, their achievements and failures, even interesting genealogical data.

This volume is historically accurate and written in the accepted traditions of historical method. No work, however, will satisfy the varied tastes of all its readers. Some will prefer more emphasis on theology and less on genealogy, others more emphasis on thought and less on personalities, or more analysis and less detailed fact. No interpretation and analysis can be made until the facts are accumulated. We might therefore be asking too much of a ground breaking monograph to answer these questions relating to the uniqueness of nineteenth century Virginia Mennonite history. Why did Virginia lead the rest of the church in missions? Why did she have and continue to possess until today a rich musical tradition? Why was such powerful progressive leadership centered there? Perhaps a concluding summary could have answered these and other problems. It might also have placed Virginia Mennonites in the context of American Mennonites in general and their mutual influences on each other.

Professor Brunk's *History of Virginia Mennonites* is a tribute of love

to his church and community. It is and will continue to be the strongest source on this section of Mennonite history as well as an important contribution to local history and as such to Americana.

—John A. Lapp

Plain Girl. By Virginia Sorensen. Illustrated by Charles Greer. Published by Harcourt, Grace and Company, New York, 1955. Pp. 151. \$2.50.

The *Plain Girl* is most undoubtedly a very distinguished contribution to American literature for children, especially for young adolescents. Dan and Esther Lapp confront problems of youth similar to the problems of young people of all backgrounds. This is the element which makes *Plain Girl* outstanding. It also gives children of all backgrounds an open and unbiased insight into the Amish way of life and customs. The author's sympathetic treatment of the Amish causes the reader to regard their idiosyncrasies as altogether proper and natural for people of that particular group. The author does not capitalize upon peculiarities of the group, but rather emphasizes individual rights. The *Plain Girl* could do none other than install within the young reader greater understanding, and tolerance, and identification with the unique culture of the Amish. Such an identification is possible because the action of the book is absorbing. The characters are also unforgettable and convincing. Children everywhere, of all backgrounds, will long remember and love them and will discover in Esther a friend to whom they will undoubtedly turn again and again. The author writes in a straight-forward style using vivid descriptions and picturesque phrases. By employing descriptive detail the author has been extremely successful in capturing the Amish atmosphere, making the reader feel a part of the setting, and as a result captivating his wholehearted attention.

The *Plain Girl* captivates the young mind and intrigues the older mind. The older mind feels the conflict experienced by Dan, who tries to step from an older culture into a new one, who suddenly becomes a marginal man on the fringe of society, an unhappy man without the feeling of group belongingness. The author also subtly involves the adult mind in the conflict within Esther as she comes in contact with mores of the larger American society which run counter to Amish mores.

The *Plain Girl* is also from an historical point of view meritorious, imparting data concerning the origin of the Amish. Unfortunately several

customs or practices are extremely outdated and may even be questioned as being historically valid. This, however, does not detract from the literary qualities of the book.

In this moving story Esther becomes very real in her personification of youth. She learns to think for herself and accepts the best of the new world without giving up the tradition into which she was born.

—Nancy Fisher

AS OTHERS SEE US

(Continued from Page 2)

rises out of the rural and urban culture. Can the church maintain its faith but also communicate it in an increasingly urban culture in which it must now exist and grow? Perhaps Mennonitism will find its home in the cities, for Anabaptism was cradled in urban (Zurich, Strassburg, Amsterdam, Emden) rather than in rural cultures. The years of transition are crucial and will call for much study and understanding love.

Another question is, how can the Mennonites successfully transcend any trace of provincialism, sectionalism, and nationalism which may threaten its larger fellowship and cohesiveness. Ways will need to be found to strengthen the bonds of fellowship across cultural, national, sectional, social, economic, and even racial lines. To do this new forms of fellowship cultivation and organizational adjustment may become imperative.

—Walter Paetkau in

Studies in Minority Groups (Edmonton, 1960), pp. 33-35. Used by permission.

For [Menno Simons] Christianity was more than faith only; it was faith and works. And this practical Christianity meant for Menno the resolute abandonment by the Christian of all carnal strife and war, indeed of the use of force in any manner, as well as a thoroughgoing separation from the sin of the worldly social order.

—Harold S. Bender

The ideal of the church which Menno held was the organizing principle of Christian doctrine and life in his entire thinking. For him the church was the representative and agent of Christ on earth, and as such was to keep itself holy and pure in life and doctrine, and was to give a faithful witness for Christ until he came.

—Harold S. Bender

MENNONITE RESEARCH NEWS AND NOTES

(Continued from Page 5)

Schools." The study is being sponsored by the Historical and Research Committee of Mennonite General Conference.

Janice A. Egeland is doing a doctoral study at Yale on "Health Problems and Practices of the Old Order Amish of Lancaster County, Pennsylvania."

Calvin Redekop recently received his Ph.D. degree at the University of Chicago in the Department of Sociology. His dissertation on "The Sectarian Black and White World" is a study of the Old Colony Mennonites of Mexico and Canada. He obtained his data by living among the Old Colony Mennonites in Manitoba for three months and with Old Colony families in Mexico for five months.

Harold Buzzard of Elkhart, Indiana, recently donated a notebook of his grandfather J. S. Shoemaker's sermon outlines to the Archives of the Mennonite Church. The loose-leaf notebook contains more than 150 sermon outlines, most of which are typed. None of them occupy more than one page (7 by 4¼). The reader is impressed by the logic, clarity, and simplicity of these outlines. Some sheets are badly worn, indicating that these particular sermons must have been used often in Brother Shoemaker's travels.

A NEW HOME . . .

(Continued from Page 1)

which to work. Adjoining the work room on its east side is the Historical and Research Committee office, also well lighted by three tall windows. The new furniture in the office and the work room was made possible by a generous gift from Pennsylvania friends in memory of their parents. Several thousand dollars remain to be raised for the cost of the space purchased in the seminary building. Gifts for this purpose may be sent to the treasurer of the committee, Ira D. Landis, Route 1, Bareville, Pennsylvania.

Next to the Historical and Research Committee area in the seminary building will be the Mennonite Historical Library. It will occupy the northwest corner of the building. Since those who study materials in the archives will usually also wish to refer to books in the Historical Library, the proximity of the two collections is most fortunate. The Historical Library will move into its new quarters in 1960. Likely at that time the Historical and Research Committee wing will be dedicated.

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Moses G. Horning and the Old Order Divisions in Pennsylvania

EMMA HURST

This sketch pertains to the life of the late Moses G. Horning (1870-1955) of Bowmansville, minister and bishop in the Old Order Mennonite Church. He was the senior bishop in my home church, Martindale, Pennsylvania, from 1925 until his death in 1955.

Moses Gehman Horning was the son of Moses Musser and Lavina Gehman Horning. He was born July 14, 1870, the ninth child in a family of eleven children. At this time his parents lived near Von Neida's Mill, Bowmansville, Pennsylvania. Here he attended the White Oak School and grew to manhood with his three sisters and seven brothers. At 18 years of age he worked as a farm hand for Jonas Martin, the well-known bishop of the Old Order Mennonites of Lancaster County, for a year. Following this year of service he went to Richfield, Juniata County, Pennsylvania, where he worked for his brother-in-law, John Kurtz, as a farm hand for three years.¹

During his last year of service with his brother-in-law, Moses was voted in as a candidate for minister at the Brick Mennonite Meetinghouse located two miles east of Richfield, Juniata County. On the morning of June 4, 1891, while the whole household was on the way to the ordination in the family carriage the conversation was naturally centered on who should be ordained. Mrs. Kurtz remarked that "perhaps the new minister is with us in this carriage." But Moses had not thought so because he was only twenty years old and unmarried. However, when the lot was cast among Fred Lauver, Abram Brubaker, Samuel Sholtzberger, and Moses Horning, it fell on Moses and he was ordained to the ministry.²

Moses was married to Annie Musser, Thompsontown, Juniata County, July 19, 1891. That fall he bought a small farm near Port Treverton, Snyder County, and moved the following spring and began house-keeping. In this new area he served as minister at the Susquehanna Meetinghouse for three years.

During this time the Sunday school question had come to a head in Lancaster County, which resulted in the 1893 schism under the leadership of Jonas H. Martin who withdrew with a group of followers from the Lancaster Conference and formed the Weaverland Conference. Because Moses was also opposed to the advent of Sunday schools in this county he moved to Lancaster County along with a few other families, and became a member of the Weaverland Conference where he continued his ministry. After returning from Snyder County he resided for a few years on the home place where he had been born.

Due to ill health he moved to a smaller farm near Bowmansville Mennonite Church where he lived from about 1897 until 1910. At the age of thirty Moses became seriously ill with a mastoid infection and was unconscious for nearly a week. While in this state he found himself laboring up a steep, dark mountain side. When he finally reached the

top he looked into the beautiful, brilliant valley before him where he saw Jesus, the good Shepherd, with His flock of sheep. At this point Moses asked the Lord to be a lamb in His flock. But the answer came, "Not yet." And so Moses had to leave that lovely scene. When he regained consciousness he asked, "Am I still alive?"³

In 1910 Moses and his family moved to another farm near Fivepointville. On the Sunday of August 10, 1913, while Moses had gone to Stony Brook Church, York County, to preach, lightning struck his barn and it burned to the ground. Although his wife and three of the children were at home, there was little they could do to save it. Since Moses could not be notified of the disaster he knew nothing about it until he saw the smouldering ruins on his return. But Moses' loss was soon replaced with the generous contributions of the church and neighbors of many denominations. Not only did they contribute money, but they also gave their time and efforts to clean up the debris and assisted in putting up the new structure. When the new barn was completed there was still some

(Continued on Page Two)



A group of Dutch Anabaptists in the 16th century engaged secretly in a religious meeting on a boat. From an engraving by Jan Luyken, *Martelaers Spiegel der Doops-Gesinde* (Amsterdam, 1685), Vol. II, p. 385.

MOSES G. HORNING

(Continued from Page One)

money left which Moses gave to the needy.⁴

This incident is an illustration of the love and sympathy which people had for Moses and also indicates that his own life reflected understanding and kindness. He had a quiet nature and yet was the possessor of a very droll sense of humor. One of his greater virtues was the ability to speak evil of no man. This fact has been confirmed by numerous persons. When there would have been a just cause to speak unkindly of any one person, Moses would say, "I suppose he or she can't help it."⁵

In 1914 Bishop Jonas H. Martin requested that an assistant bishop be ordained since he was advancing in years. So Moses was among the candidates for bishop. At the ordination on June 14, 1914, every man rose and took his book except Moses who remained seated. After a pause two men assisted him to his feet when he collapsed in a faint. After he regained consciousness Bishop Jonas told him to take his book to which he replied "I can't." Then the books were examined beginning at the first, but the lot was found in the book which Moses had not picked up. Upon this discovery Moses G. Horning was ordained bishop. After the ordination some folks said: "This is our man; he's so plain!" and "This is little David." However, others said, "He will separate the church."⁶

Six or eight years after this a new problem began to face the church. This was the advent of the automobile among members of the church. Some of the church officials felt that the automobile was a worldly possession and could have no place in the Christian's life. Consequently, members who owned cars were excommunicated. Bishop Jonas H. Martin and Bishop John Dan Wenger, Dayton, Virginia, and several ministers held strongly to this view. They also contended that the church should be separate from the world; cars were highly esteemed among men; they were also dangerous and costly and the ruination of the young people; those who wanted cars were a worldly, popular class of people and were proud and dressed more fashionable than the rest.⁷

It must also be understood that not nearly all of the church officials

and members shared the above views. In this latter group was Moses Horning and several ministers and deacons. Moses' opinion was that the car was practical and that it had come to stay. Because he was a man of few words and an advocate of peace his contentions were few. Yet the burden of the problem weighed heavily on Moses to the extent that he suffered much emotional distress. He lost much sleep and many times became quite ill when approached by his opponents.

Because of the difference in the views of Moses and Bishop Jonas, Jonas did not wish to hand the church over to Bishop Moses in the summer of 1925 when Jonas was on his death bed. Consequently he called Bishop John Dan Wenger, Dayton, Virginia, to his bedside and asked him to stand by his cause for the church.⁸

After Jonas Martin's death Moses could no longer excommunicate church members just for owning cars because of the passage in Romans 2:1, where we read: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things." This applied because most members occasionally rode in other people's cars, yet to own one meant excommunication. This was inconsistent in Moses' thinking and he could no longer do it with a clear conscience.⁹

Following an ineffective conference in the spring of 1927 Moses announced communion services to be held at Groffdale on Easter Sunday for all those who were at peace with one another. At this service many persons did not participate. The following week a conference was held among the anti-automobile group. Two weeks after communion Joseph O. Wenger, the leading minister of the opposing group informed the other ministers in the ante-room before the service that their group had decided to announce services for themselves at that place the following Sunday. This was then publicly announced and thus another sect of Mennonites came into being known as the Groffdale Conference.¹⁰

A schism was far from Moses' idea of a solution for the problem, but he had done what he could to establish peace and understanding, often spending much time in prayer.¹¹ Shortly following this unpleasant

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Memories of Abraham Blosser's Printing Business

P. J. BLOSSER

(The following report about a small Mennonite printing and publishing establishment near Harrisonburg, Virginia, was written at the request of Grant M. Stoltzfus. Its appearance here may suggest to others the importance of committing to writing similar "memories" about significant events in our Mennonite past before they are forgotten. Ed.)

Perhaps it would be in order to give my first impressions of my grandfather. He was a studious man, a constant reader in his spare moments. It was said he could read four different languages, German, English, French, and Latin. I knew he was well versed in German and English. I heard it said frequently he was well educated for that time.

He held for a number of years the position of county surveyor for Rockingham County, Virginia. How he came to hold this position, whether by election or appointment, I do not know.

It was in my early boyhood days when we lived near grandfather. I heard it said that he had a conviction that a church paper should be printed. My parents and others spoke of his concern.

When a printing press owned by Joseph Funk and Sons at Singers Glen, Virginia, came up for sale, grandfather purchased the press. Then his convictions began to materialize. The log cabin on the present Burkholder dairy farm was planned for use. Since it was not quite high enough for the press to be operated in it, grandfather built a small building about 100 feet west of the log building for the press. The log cabin was used for type setting and arranging the plates for the press. David Taylor was secured to assist in the management of the project, so the publishing of *The Watchful Pilgrim* began and grandfather's dreams became a reality.

Neither of my uncles nor my father had any financial interest in the project. Grandfather, however, had their hearty moral support. My Aunt Fanny, who was the youngest in the family, assisted in the editorial work, and helped to secure suitable material for publication.

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The *Mennonite Historical Bulletin* is published quarterly by the Historical and Research Committee of Mennonite General Conference and distributed to the members of the Mennonite Historical Association. **Editor:** Irvin B. Horst; **Co-Editor:** Melvin Gingerich; **Associate Editors:** Harold S. Bender, Ernest R. Clemens, Ira D. Landis, Herman Ropp, John W. Snyder, Nelson P. Springer, Grant M. Stoltzfus, Gerald Studer, John C. Wenger, Samuel S. Wenger. Dues for regular membership (\$2.00 per year), contributing membership (\$5.00 per year), or sustaining membership (\$10.00 per year) may be sent to the treasurer of the Association, Ira D. Landis, Route 1 Bareville, Pennsylvania. Articles and news items should be addressed to the editor, Irvin B. Horst, Eastern Mennonite College, Harrisonburg, Virginia.

News and Notes

300 YEARS. At a recent meeting of the Lancaster Mennonite Conference Historical Society, Christian Kurtz of Elverson, Pennsylvania, called attention to the fact that in 1960 exactly 300 years will have passed since the *Martyrs Mirror* was first published. It first appeared in 1660 at Dordrecht in the Netherlands as a large folio volume of more than a thousand pages. Its author, Thielman Jansz van Braght, a minister of the Flemish Mennonites at Dordrecht, died prematurely in 1664, but the book was a success, and in 1685 it was reprinted at Amsterdam in a very expensive two-volume edition with fine engravings. This pretty well marked the end of the European history of the book. Thereafter it became chiefly an American book in German and English translation. The German translation in the Ephrata edition, however, was reprinted in 1780 at Pirmasens in the Palatinate. For American Mennonites in the Colonial Period and later it stood alongside the Bible as a major source of religious faith in the Anabaptist tradition. In the July issue of the *Bulletin* we hope to carry a feature article about this tercentenary.

400 YEARS. Speaking of anniversaries we are reminded that in 1961 400 years will have passed since the death of Menno Simons. The date of his death in 1561 has never been fully documented, but scholars have been inclined to accept this date rather than the 1559 one. In 1959 several articles about Menno Simons appeared in German papers, but the earlier date represents older scholarship which is no longer supported. In this country and in Holland a number of plans are in the making to recall in 1961 the work of this great Anabaptist leader who more than any other one man shaped the history of the Mennonites.

NEW PERIODICAL. As announced in the previous issue of the *Bulletin* the Lancaster Mennonite Conference Historical Society has undertaken the publication of a quarterly historical periodical named *Mennonite Research Journal*. The first issue, dated April, 1960, is now off the press. It consists of 12 pages in large quarto, has illustrations, and is printed on light green paper stock. Among the items of unusual interest in the first issue are reprints of the earliest known naturalizations list of Lancaster Mennonites, authorized in 1729, and the 1881 Lancaster Conference Discipline, which evidently was the first one to be printed. Coming as it does from the next to the oldest and the largest conference of Mennonites in America we may ex-

pect this paper to make an important contribution to the history of Mennonites in America. The masthead does not name the editor, but it may be obtained by subscription at \$2.00 a year from Ira D. Landis, Route 1, Bareville, Pennsylvania.

LATE APPEARANCE. Due to a study of possible changes in format for Volume XXI and the lack of a schedule on the part of the editor in submitting copy to the printer, the January and April issues of the *Bulletin* appeared late. The minutes of the 1959 meeting of the Historical Committee were late due to lack of space in the October 1959 issue, where they normally appear when the Committee meets in June, in order to accommodate the index. We owe our readers an explanation and an apology for these delays. Barring unforeseen events the July and future issues of the *Bulletin* should appear on time.

BOUND VOLUMES. Melvin Gingerich reports the sale of more than twenty copies of the bound volumes of the *Bulletin* covering the period 1940-59. This is encouraging. As indicated in the April issue a limited quantity of these bound volumes are available for \$5.00 each from the Mennonite Historical and Research Committee, 400 College Avenue, Goshen, Indiana. Yearly subscriptions plus the binding would have cost at least \$28.00 for the twenty-year set.

MENNONITE BIBLIOGRAPHY. A very useful aid in the field of Mennonite studies is the "Mennonite Bibliography," along with the "Mennonite Research in Progress," which appears annually in *Mennonite Life*. The current compilations are in the April 1960 issue of this periodical. Another source to check for current books published in the Mennonite field is the *Cumulative Book Index*, a reference work familiar to librarians, which is a listing of all books currently published in the English language. Among the books listed in the C.B.I. for 1959, which do not appear in the above bibliographies, are: D. E. Mast, *Salvation Full and Free* (Weatherford, Oklahoma, 1958), and Elmer L. Smith, *Studies in Amish Demography* (Harrisonburg, Virginia, 1959).

It is evident that a congregation or church cannot continue in the salutary doctrine and in a blameless and pious life without the proper practice of discipline. Even as a city without a wall and gates, or a field without an enclosure or fence, or a house without walls and doors, so is also a church without the true apostolic exclusion or ban.

—Menno Simons

ABRAHAM BLOSSER

(Continued from Page Two)

Jacob Blosser, grandfather's brother John's son, assisted David Taylor in typesetting. When I got older I was employed to roll the type. The roller I pushed over the type was of hard rubber. There were two other rollers of similar rubber construction turned so as to ink the roller I pushed across the type. Only one side of the paper was printed at a time. After a goodly stock of papers were printed, the plates were removed and plates for the other side were installed and the stock of papers were run through again to print the other side.

Today that would be considered a very slow process. We did not work on eight hour shifts, nor did we limit a day to ten hours. Our days were more often longer.

I often think of grandfather's seemingly untiring energy as he fed in the paper and operated the press with a lever. My job of rolling the type was a light task. I had a stool to sit on or stand as I preferred. It was more tedious than arduous. Aside from publishing *The Watchful Pilgrim* he did job work. He also translated some of Bishop Peter Burkholder's writings from German into English. I had these booklets in my library for many years. In 1917 I had a fire in my home. Part of my library was destroyed before the fire was put out, so these books were destroyed.

I shall here quote Mr. Frank Stover, (*Daily News Record*, Harrisonburg, Virginia, March 7, 1960): "*The Watchful Pilgrim* of March 15, 1885, seventy-five years ago this month, notes that the publication is beginning its fifth volume and has subscribers in Virginia, West Virginia, Pennsylvania, New Jersey, Ohio, Tennessee, Indiana, Illinois, Missouri, Texas, Iowa, Michigan, Oregon and Canada."

The termination of grandfather's printing business was due to the following: Grandfather was taken down with a severe spell of typhoid fever. When the fever left him it was discovered a certain part of his brain was not functioning normally, while other parts of his brain were normal. His was a very unusual case. Doctors from Boston came to examine his case. This brain injury rendered him incapable to do any business. He died around three years later (1891).

—South English, Iowa

The true believers show in act and deed that they believe, are born of God and spiritually minded. They lead a pious, unblameable life before all men. —Menno Simons

MOSES G. HORNING

(Continued from Page Two)

experience Moses requested a bishop helper. As a result Joseph E. Hostetter was ordained to the office of bishop on August 4, 1927 at Weaverland.¹²

In time the church membership increased and new meetinghouses were added. By 1942 it became expedient to divide the Conference area into two bishop districts. With this new arrangement Moses, with the assistance of Bishop Joseph O. Weaver who was ordained June 18, 1942, served the congregations at Weaverland, Groffdale, Martindale, Bowmansville, Pequea, and Churchtown. Bishop Joseph E. Hostetter served the more outlying congregations at Springville, Meadow Valley, Fairview, and Stony Brook.

About the time of the schism Mrs. Horning's health was failing and after a lengthy illness passed away on May 25, 1928, and was buried in the Bowmansville Mennonite Cemetery. Later Moses became acquainted with Hettie Groff, Bareville, Pennsylvania, and married her October 27, 1929, and moved into her home at Bareville. Here they lived until 1944 when they moved to his son Banks' tenant house near Bowmansville. During their residence here Moses and Hettie were more or less overtaken by the infirmities of old age. Eventually it was impossible for them to keep up with the household duties. As a result they abandoned housekeeping October 15, 1952, and moved in with the family of Moses' eldest daughter, Katie (Mrs. Elam Nolt) near Farmersville, Pennsylvania, and remained there until Moses' death on February 16, 1955, at the age of 84 years.¹³

The funeral was held at the Weaverland stone meetinghouse on February 21, 1955. The text, "Lord, now lettest thou thy servant depart in peace" Luke 2:19, was chosen by the family with reference to Moses' vision during his illness at age 30. Bishops from affiliated conferences spoke on various other texts. His body was placed in its final resting place in the Old Order Mennonite Cemetery at Bowmansville, Pennsylvania.

The following incidents serve as illustrations of Moses' character and give an insight into his personality.

On a certain occasion council was being held at Groffdale about ordaining a new minister. When one of the members suggested that this was not the proper time for an ordination, Moses answered good naturedly, "All right, then we will wait and announce to the church that when you say the proper time has come we will then conduct the ordination." This type of answer

was certainly not anticipated and it greatly altered the counsellor's criticism, since he did not wish to take the blame nor the responsibility of a postponement. Consequently, the problem was immediately dismissed.¹⁴

One of Moses' favorite illustrations of the Christian life in his preaching was that of crossing a river in a rowboat. This had been an actual experience on the Juniata River. To accomplish this one must lay hold on the oars applying energy and effort to prevent drifting down stream. Yet there are those persons in life who seem satisfied to relax in the boat, drifting leisurely, and enjoying a good time. However, when wiser persons notice this great danger from the shore they call to the blithe ones in the boat to warn them of the rapids below which would mean certain disaster unless they labor diligently to overcome the powers of the waters. Likewise the Christian must be on his guard obeying the Word of God to enable him to withstand the powers of Satan. For without effort and concern we drift down the broad stream to destruction.¹⁵

At the time of a certain meeting in his latter years Moses could not be present. Therefore he sent his minister son Banks to answer for him. The son's testimony for his father were the following words taken from a German hymn:

Ehr ist ein Mann der Liebe,
Ein Freund der Einigkeit;
Er will, das man sich übe
In dem was würket Freud.
Und Fried in einem Sinn,
Der Zwigigkeit absage,
Sich brüderlich vertrage,
In Sanftmuth immerhin.¹⁶

As Moses advanced in years his memory began to fail. So much so that at times he could not finish the sentence which he had begun. On one occasion he greeted a visitor to his home, but could not recognize him. After further discussion and explanation he recalled the guest as Preacher Shaffer with whom he had served in his early ministry in Snyder County. Upon this happy discovery he asked to shake his caller's hand again for he was a friend Moses had not seen for many years. This was quite typical of Moses for he had a friendly welcome for everyone.¹⁷

Moses C. Horning served as an ordained man among the Old Order Mennonites for sixty years, of which forty were in the office of bishop. This was a period of change and unrest, but he sought to be a man of peace while deeply conscious of the traditional faith of the Mennonite Church.

FOOTNOTES:

¹ Interview with Banks M. Horning, Denver, Pennsylvania, son of Moses G. Horning, December 29, 1959.

² *Ibid.*

³ *Ibid.*

⁴ Interview with Frank M. Horning, Ephrata, Pennsylvania, son of Moses G. Horning, March 8, 1960.

⁵ Banks M. Horning.

⁶ Interview with Bishop John Dan Wenger, Dayton, Virginia, co-laborer in the ministry until 1927, December 15, 1959.

⁷ *Ibid.*

⁸ *Ibid.*

⁹ Banks M. Horning.

¹⁰ Interview with Bishop Joseph E. Hostetter, Ephrata, Pennsylvania, co-laborer in the ministry, December 29, 1959.

¹¹ Frank M. Horning.

¹² Martin G. Weaver, *Mennonites of Lancaster County*, Mennonite Publishing Company, Scottdale, Pennsylvania, 1931, p. 389.

¹³ Banks M. Horning.

¹⁴ *Ibid.*

¹⁵ Interview with Bishop Joseph O. Weaver, New Holland, Pennsylvania, Moses' assistant bishop and co-laborer in the ministry, January 2, 1960.

¹⁶ Banks M. Horning.

¹⁷ Interview with David N. Zimmerman, Ephrata, Pennsylvania, son of the late Preacher Menno Zimmerman, a co-laborer in the ministry, December 29, 1959.

Book Review

Memories of Yesteryear. By Mary Eugenia Suter. Illustrated by Sally Wenger Weaver. Published by the author, Harrisonburg, Va., Route 4. Printed by Charles F. McClung, Printer, Inc., Waynesboro, Virginia, 1959. Pp. 187. \$10.00.

The history of another Virginia Mennonite family, published in an attractive format, is now available. In her 187-page history of the Daniel Suter (1808-1873) family, Miss Suter has not only recorded genealogical data but she devoted approximately two-thirds of the volume to such items as the Suter coat-of-arms, the place of the family origin in Switzerland, their settlement in Virginia, brief biographies of the seven second-generation Suters, and a collection of family stories. Chapters 8 to 24 are devoted to the Emanuel Suter family. Of particular interest is the account of Civil War days, the pottery operated by Emanuel Suter, and the Suter cabinet makers. The history is illustrated throughout with pen sketches by Sally Wenger Weaver. Twenty pages of excellent photographs are included in an unpaginated section at the back of the book. The genealogical section, set up by Nettie Suter, numbers 299 members of the Suter family. While the genealogical data is of special interest to family members, the general history contains much information about the Mennonite way of life during the 19th century.

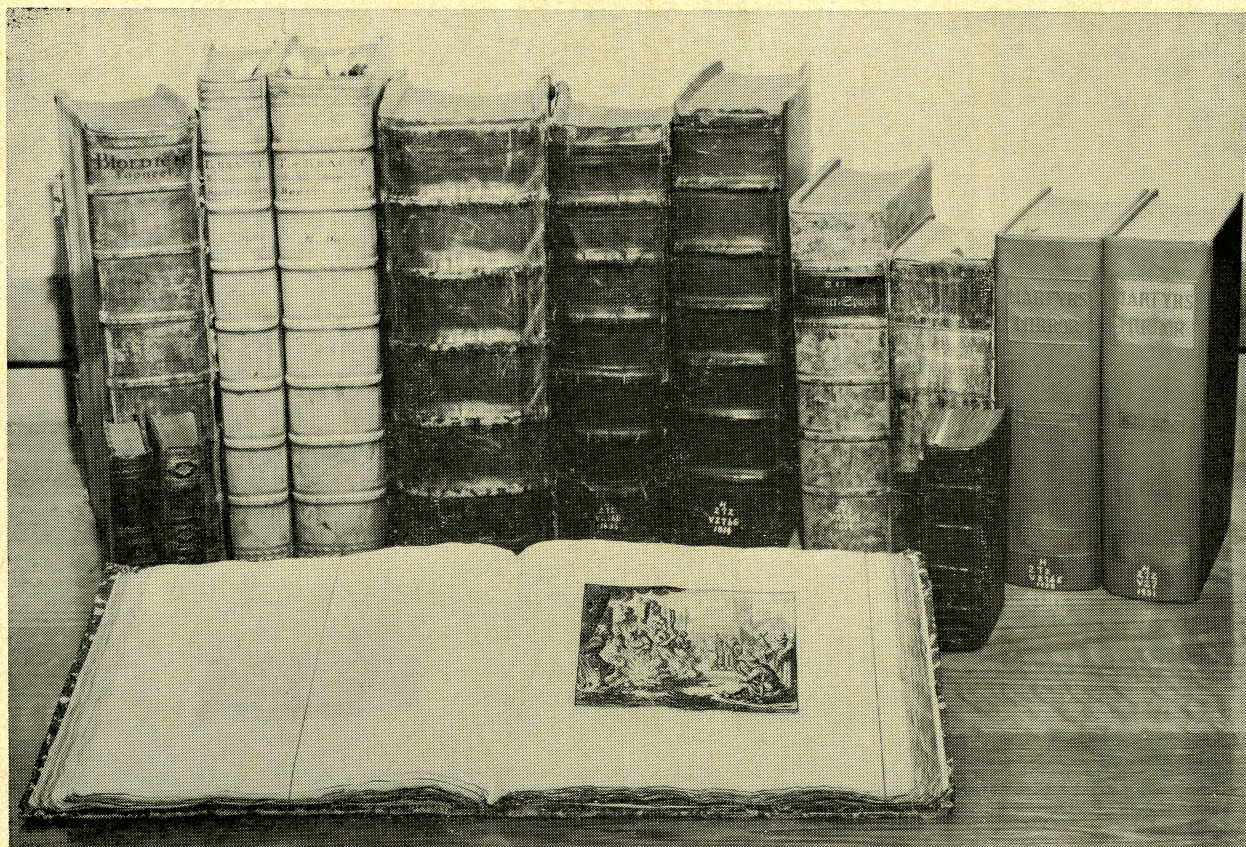
—Grace Showalter

MENNONITE HISTORICAL BULLETIN

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No. 3



—CHARLES AND POLLY PHOTO

A collection of editions of *The Martyrs Mirror*. From left to right the editions are as follows: Dordrecht, 1660 (1st edition, Dutch); Amsterdam, 1685 (2 vols., Dutch); Ephrata, 1748 (German); Pirmasens, 1780 (German); Lancaster, 1814 (German); Philadelphia, 1849 (German); Lancaster, 1837 (English); Scottdale, 1938 (English); Scottdale, 1951 (English). The small volumes are abridged editions: Haarlem, 1699 (Dutch); Amsterdam, 1736 (Dutch); Ephrata, 1745 (German). The open book is a copy of the album, *Schouwtooneel der Martelaren*, Amsterdam, 1738. Picture from the Historical Library at Eastern Mennonite College. For a complete list of all the editions of *The Martyrs Mirror* see the article on page 3.

THE MARTYRS MIRROR — 1660-1960 An Appreciation

CHRISTIAN J. KURTZ

The Martyrs Mirror first appeared in the year 1660 at the town of Dordrecht in Holland. It was written and compiled by Tieleman Jansz van Braght, a Mennonite minister at the same town. In 1960, on the 300th anniversary of this event, we do well to remember this large and valuable history of the martyrs, for it is the history of men and women who believed in God and His Word and died for the faith rather than recant and go with the world.

In 1960 we need to take this book off the shelf again and have a fresh look into its pages. It will stir our blood and give us a new apprecia-

tion of the faith of the Lord Jesus Christ and for His Church. In our day there is indifference to, a drifting away and apostasy from the vital truths of Holy Scripture revived by our Anabaptist forefathers at the time of the Reformation. A study of the pages in this book will result in a more zealous contending for the faith and less rejection of the Mennonite Church. It can bring new life and vigor into our beloved Church.

The Martyrs Mirror is divided into two parts. In Part I we find the history of the persecution of the apostles and the early church as

well as later martyrs until the end of the 15th century and the beginning of the Reformation. Among the church leaders who defended the faith are found Ignatius, Polycarp, Justin Martyr, Athanasius, and others. Here we find the history of those who did not affiliate with the Catholic Church, such as Donatists, Albigenses, Waldenses, and other groups. There is also an account of the rise of Mohammedanism and the rise of power in the Catholic Church and the division of the East and West in this church.

Van Braght does not separate history and doctrine. We learn much about original sin, believers baptism, the church, the deity of Christ, and other doctrines which were vital issues in those days. Our own generation can see here the emphasis placed on right Christian (Continued on Page 6)

PURSUIT OF KNOWLEDGE ABOUT MENNONITES

A Report of the Historical Library and Archives at Eastern Mennonite College

IRVIN B. HORST

If a Mennonite institution of learning is to be truly Mennonite it will have to devote some serious effort to a pursuit of knowledge about Mennonites. This means more than survey studies at the textbook level. Study that is basic and reliable goes beyond secondary materials to an investigation of primary sources. These may be manuscripts or records of various kinds, certain books, or artifacts of wide description associated with the subject under investigation. These are the "tracks," as one historian has called them, which Mennonites have left on the sands of time and which are so essential for historical knowledge. Texts and other secondary works are books *about* tracks, useful but authoritative only at one remove and subject to revision by each generation.

Eastern Mennonite College, as is also the case at other Mennonite institutions of learning, makes a place not only for the study and teaching of Mennonite history and thought, but it seeks to bring together as many Mennonite "tracks" as possible and to make them available for study and research. It seeks to do this in cooperation with the Mennonite historical libraries and archives at Goshen, Bethel, and Bluffton. It has gratefully received materials by way of donation or exchange from several of these older libraries. Books are printed in many copies, and, with the exception of a very few rare items, are extant in sufficient numbers to meet the needs of our historical libraries. In the case of manuscripts microfilm can always be resorted to, a medium which is as reliable as the original document and which can be stored conveniently. One of the most important research centers in England has built up its entire resources in microfilm holdings. Eastern Mennonite College is represented on the Historical and Research Committee of Mennonite General Conference, the Institute of Mennonite Studies, and the recently formed Eastern Mennonite Associated Historical Libraries and Archives at Lancaster, Pennsylvania, and desires to cooperate with and contribute to these organizations.

It is folly of course to pursue knowledge about Mennonites simply

for its own sake. Courses in Mennonite history and thought must be integrated in the Bible curriculum and related to the larger field of learning. Such course work, as well as the total resources of an historical library and archives, must contribute to the objectives of the college to serve the church and enhance and promote its witness. One must resist the temptation when studying the Anabaptist-Mennonite past to exaggerate the importance of our group. Mennonites are a small part of God's people in history. Too much group consciousness, as in the case of the Jewish people, stands in the way of an effective witness. Suzanne de Dietrich, in her book *The Witnessing Community*, makes the point that God found it necessary it appears to break up the national life of the Jewish people when it became an impediment to their witness. Mennonite history ought not to become a means of bolstering the denomination, of fostering group pride which becomes a barrier to witness and fellowship in the Christian church. This cannot be forgotten alongside the realization that Mennonites have a spiritual heritage, a special calling to certain tasks, which it will be perilous to neglect. Too long Mennonites have been hiding their candle under a bushel.

Archives

Virginia Mennonite Conference has designated the archives at E.M.C. as the official repository for its records. Quarters which are theft and fireproof have been provided. Most of the materials in the archives at present, however, falls into the category of historical manuscripts rather than official records. Chief among these is the L. J. Heatwole collection. This collection is rich in information about Mennonites in the latter part of the 19th century and the early part of the 20th, including letters of John S. Coffman and other church leaders. L. J. Heatwole was a person who had an historical sense and among his papers are documents pertaining to Mennonites in the Civil War and earlier and which date from this period.

To preserve archival records and administer their use calls for con-

siderable competence and training of a specialized nature. Grace I. Showalter, who has a Master's degree in library science and a period of training in the Quaker archives at Swarthmore College, has been in charge of the materials at Eastern Mennonite College. She is a native of the Valley and has a great interest in Virginia. Grant M. Stoltzfus spent the summer of 1959 in training at the Institute on Historical and Archival Management at Radcliffe College, Mass., and has given professional counsel in the development of the archives.

Historical Library

Books by or about Mennonites are necessary to study Mennonite life and thought. A major effort exerted at E.M.C. during the past five years has been to bring together as many of these as possible. The total number of volumes is now approximately 3,500. Alongside of gifts and purchases from other Mennonite historical libraries and from individuals, these books have come from the Daniel R. Heatwole library, Palmyra, Pa.; duplicates from the Free Library of Philadelphia; the Ernst Correll library; the library of the Luray, Va., Museum; and from European sources. Among the most valuable holdings are European imprints of the sixteenth and seventeenth centuries (186 in number), and rare Pennsylvania books from the Ephrata and Saur presses. Most of the books by or about Mennonites in America are represented, however a gap exists in regard to a number of Mennonite periodicals. Since Mennonites in Virginia pioneered in publication work and music education an effort has been made to obtain all of the books which came from Joseph Funk's press at Singers Glen and from other local Virginia presses.

Research

The historical library at E.M.C. is not a collector's library in the sense that old manuscripts and books are brought together out of delight for the antique. While care is given to the condition of books and their preservation, all the materials are designed to serve the school and church in very earnest search and study to further the work and witness of the church. The books and papers are for research and study purposes. They are used by students and faculty at the College, by mem-

(Continued on Page 5)

News and Notes

"WE DEDICATE THIS BUILDING." At the dedication service of the Historical and Research Center of the Mennonite Church on June 4 at the Goshen College Seminary Chapel the participating audience responded four times, "We dedicate this building as the home of the Archives, . . . as a Research Center, . . . as a Historical Center, . . . as the Headquarters and Office of the Historical and Research Committee." In this way an outline of the purpose and tasks of the Center was made clear. The dedication meeting in the small quiet chapel at Goshen was an historical occasion in more ways than one. The program proceeded as outlined in the January issue of the *Bulletin*, with additional greetings from Cornelius J. Dyck for the Institute of Mennonite Studies at Elkhart, Indiana, and the Historical Committee of the General Conference Mennonite Church. Letters of greetings were read from Cornelius Krahn and Robert Friedmann. The new facilities are a great encouragement to further research and writing in Anabaptist and Mennonite studies. Under the blessing of God a great work can be done. Readers of the *Bulletin* will want to take the first opportunity they have to visit the newly established and dedicated Center.

COMMITTEE DECISIONS. Among the actions taken by the Historical and Research Committee, which met in its annual meeting on June 3, 4 at Goshen, was to make the *Bulletin* a regular 8-page quarterly. This will go into effect with Volume XXII in 1961; subscribers will then receive thirty-two pages per year instead of twenty-four. This expansion will provide more space for publication of news items and articles about historical work, and it will also justify further the increased subscription rate which was made last year. Another decision made by the Committee was to change its name to "Mennonite Historical and Research Committee." The act of incorporation, as well as the general need for a more specific designation, led to this decision. Further information about the annual meeting and its actions will be found in the minutes when they appear in the October issue of the *Bulletin*.

STUDIES IN MINORITY GROUPS. A heavy envelope coming to our desk recently contained a copy of a collection of essays under this title. The book (mimeographed) of 138 pages represented twelve papers written by students in the course, Ethnic and Minority Group Relations, as taught by John A. Hostetler at the University of Alberta at

Edmonton. Essays on the Mennonites, Old Order Amish, and the Hutterian Brethren appear in this volume. A cursory examination indicates that the sponsor has successfully engaged Canadian students in scholarly studies of minority groups, including those of our own Anabaptist-Mennonite tradition.

AMISH STUDIES. John A. Hostetler has obtained a grant from the American Philosophical Society for the summer of 1960 to continue his research and writing in the field of Amish studies. His plans call for about one month of time in each of three Amish communities in Indiana, Pennsylvania, and Ontario. His project pertains to the study of aspects of stress and the question of survival, the results of which are to lead to eventual publication.

MORE AMISH STUDIES. Another researcher in the field of Amish studies is Elmer L. Smith, professor of social science at Madison College, Harrisonburg, Virginia. His three pamphlets (multilithed) under the general title, *Studies in Amish Demography*, which appeared in 1959, have now been revised and combined into a single book of 148 pages and published by the Research Council of Eastern Mennonite College. They are available from the Council at the cost of \$3.00 per copy.

HISTORICAL TOURS. Tours to places of historical interest in Eastern Pennsylvania, particularly with Amish association, have been made recently with a great deal of interest. Additional ones, "Ancestral Tours," as they are called, are scheduled for this summer on August 18-19. They are organized by Christian J. Kurtz, and further information may be obtained by writing to him at Route 2, Elverson, Pennsylvania. Visits are planned to various historical spots in Chester and Berks Counties. C. Z. Mast and Grant Stoltzfus will accompany the touring groups to give historical comment. The cost is \$2.50 per person per tour.

ANNIVERSARIES. In the previous issue attention was called to the 300th anniversary of the publication of *The Martyrs Mirror* which occurs this year. Further evidence of this event appears in this issue. The year 1960 also marks the 250th anniversary of the settlement of Mennonites at Pequea in the Lancaster area. The Historical Society of the Lancaster Mennonite Conference has planned a memorial service to be held at the Brick Meetinghouse near Willow Street on September 24 and 25. The 200th anniversary of the settlement of Amish Mennonites in the Conestoga Valley of Pennsylvania has not been forgotten. A meet-

(Continued on Page 8)

The Editions of The Martyrs Mirror

Twenty-four separate editions of *The Martyrs Mirror* have appeared during the 300 years of its history. In fifteen of these the complete text was reprinted, while seven were in abridged form and two were albums of the illustrations used in the 1685 Dutch edition. It has been translated into the German and English languages. Two of the total editions are in Dutch, seven in German, and six in English. The book has been in print almost continuously since 1660 in one language or another. In 1960 it remains in print in both German and English.

The editions listed chronologically according to languages are given below. The abridged editions and the albums appear separately at the end of the list.

Dutch

1. *Het Bloedigh Tooneel der Doops-Gesinde, en Weerloose Christenen* (Dordrecht, 1660).
2. *Het Bloedig Tooneel, of Martelaers Spiegel der Doops-Gesinde of Weerloose Christenen* (Amsterdam, 1685).

German

3. *Der Blutige Schau-Platz oder Martyrer Spiegel der Tauffs-Gesinnten* (Ephrata, 1748).
4. *Der Blutige Schau-Platz oder Martyrer Spiegel der Tauffs-Gesinnten* (Pirmasens, 1780).
5. *Der Blutige Schau-Platz oder Martyrer Spiegel der Tauffs-Gesinnten* (Lancaster, 1814).
6. *Der blutige Schauplatz, oder Maertyrer-Spiegel der Taufs-Gesinnten* (Philadelphia, 1849).
7. *Der Blutige Schau-Platz oder Martyrer Spiegel der Taufgesinnten* (Elkhart, 1870).
8. *Der Blutige Schau-Platz oder Martyrer Spiegel der Taufgesinnten* (Scottdale, 1916).
9. *Der Blutige Schau-Platz oder Martyrer Spiegel der Taufgesinnten* (Berne, 1953).

English

10. *The Bloody Theatre or Martyrs' Mirror of the Defenceless Christians* (Lancaster, 1837).
11. *A martyrology of the churches of Christ, commonly called Baptists during the era of the Reformation* (London, 1850-53). 2 vols.
12. *The bloody theatre, or Martyrs mirror of the defenceless Christians* (Elkhart, 1886).
13. *The Bloody Theatre or Martyrs Mirror of the Defenceless Christians* (Scottdale, 1938).

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Interview of John F. Funk, the Editor of the *Herald of Truth*, of Elkhart, Indiana, in the Year 1924, by Charles Rittenhouse, of Chicago, Illinois, the Son of Moses F. Rittenhouse, Formerly of Niagara Peninsula, Canada

(The text of the interview printed here was obtained by Melvin Gingrich from the copy in the Bucks County Historical library, Doylestown, Pennsylvania. It has not been published before in a Mennonite periodical, as far as we know. In addition to information about John F. Funk it contains significant allusions to John M. Brenneman, D. L. Moody, and others. *Ed.*)

I was born in Hilltown Township, Bucks County, Pennsylvania, thirty miles north of Philadelphia, on the sixth of April 1835.

In my nineteenth year 1854, I commenced teaching in the public schools of my native county. Three years later I received an offer from Mr. Jacob Biedler, of Chicago, Illinois, who with his brother Henry Biedler was the proprietor of an extensive lumber business, for a young man that would adapt himself to the work, and I decided to give up my school teaching and accept the offer to come west.

Q. Did teaching in those days pay?

The first year I taught my salary was \$20.00 a month and the school term was five months. At the close of my first term, I took a term of schooling at Freeland Seminary, which helped me to a position in Montgomery County, where I received for my services \$27.00 a month. The third year of my teaching during the winter of 1856-57, I secured the same school I had taught the first year of my teaching, for the sake of spending the last period of my eastern life in my home with my parents and others of the family, and took up the work again at \$20.00 a month.

In beginning work for Mr. Biedler, the first thing I had to do was to oversee the workmen, about forty in number, who were engaged in cleaning the docks of the mud that had been dredged out of the river to give the river the required depth of water for the ships to go in and out. The required depth was thirteen feet. The river was the receptacle for the offal of the slaughter houses and was very foul.

Q. How long did you work for Mr. Biedler?

Four years. I went west in 1857, and remained with him until in the spring of 1861, just about the time the Civil War broke out. About this time an offer was made by Mr. Biedler to James McMullen, who had been in the lumber business

working for Alexander Officer about twelve years, and was well posted in this life of business, to organize a new company, consisting of Mr. Biedler, Mr. McMullen and myself. We commenced our business at 10 North Canal Street, and also had an additional yard at the corner of Desplaines and West Lake Street. The name of this firm was McMullen, Funk and Company.

Q. How long did you stay in the lumber business?

I was there until the spring of 1868, when I sold my interest to Alexander Officer, Mr. McMullen's former employer.

Q. Then after you sold out did you come to Elkhart?

I worked a year longer in Chicago settling up the old business. It took about a year to collect the accounts and get the business all into proper shape.

Q. Did you go to Chicago by way of Canada?

I went from Philadelphia to Niagara Falls, and crossed the suspension bridge, which was the first of the kind I ever saw. Then we took a train and went to Beamsville, and from Beamsville, we walked about three miles to Mr. John R. Rittenhouse's place. My partner who was with me was very much surprised to see the fences they had there. He wondered what kind of cattle these people had in Canada. Eight rails high and he could hardly climb them.

Q. How long did you stay in Canada?

About two weeks. We were there from the beginning of the month (April) to the 11th—the biggest part of two weeks, then we took the train over the Michigan Central and came to Chicago on Saturday morning—a cold bleak northeast wind was blowing and we thought it was an awful place to visit. I had a good overcoat, but when I got there the wind seemed to go right through a person, and there was mud everywhere.

After I came to Chicago, through the kindness of a neighbor—a young man by the name of Lord, who lived the second door from us, I went with him to a Mission Sunday School at the corner of Chicago Avenue and Wells Street, close to a place where the Moody Institute now is. There was an old dilapidated church there that was not used and a few active workers started a Mission Sunday School, and this was the place where

I first met D. L. Moody, who was a teacher there, and through the influence of Mr. Lord and others, I was soon installed also as a teacher and thus worked together in the same Sunday School. Of course, we did not get together much on week days, because Mr. Moody was a clerk in a shoe store on East Lake Street, and I was working at the lumber business, so that during the week there was little opportunity of meeting together any day except Sunday.

On a certain Sunday I was distributing tracts after Sunday School in the vicinity of Oak Street on the North Side, and saw a man walking along at a distance, whom I soon discovered was Moody, and as he had to go home the same way I went, I waited until he came to where I was, and we walked together down to the Methodist Church Block at the corner of Clark and Washington Streets, and attended a Young People's Meeting. That was the first Young People's Meeting I had ever attended, but it was by no means the last.

Sometime later I became a teacher in the Reuben Street Mission Sunday School, near the corner of Chicago Avenue and what is now called Ashland Avenue.

Q. Who induced you to come to Elkhart?

After I had been in Chicago awhile, I had become a member of the Mennonite Church, and I supposed that was the only Mennonite Church, but I found later on that that was a mistake. There were others there whom I did not know of, and as a matter of course, I became interested in the work in the Mennonite Church rather than any other church I came in contact with, and was looking around for a church where I could sometimes at least, attend public worship with my own people.

In 1862 I came to Elkhart on a visit, and attended at that time the baptismal services where forty-eight persons were baptized and united with the church. I was always very much interested in the young people, and I had become quite a Sunday School worker. At one time I was a scholar in one Sunday School, a teacher in another, and superintendent in a third, and I attended these three Sunday Schools each Sunday, besides the two regular church services. Then with all these interests, I met here Bishop J. M. Brenneman of Elida, Ohio, who was officiating Bishop at the meeting above referred to. He questioned me pretty closely, and hardly knew whether I was still a faithful Mennonite after living so long in the city of Chicago, but I answered his questions and was able to convince him.

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Mennonite Research News and Notes

MELVIN GINGERICH

Rupert Karl Hohmann, Bethel College, North Newton, Kansas, received his Ph.D. from Northwestern University in 1959 in the field of church music and literature. His dissertation was on the subject of "The Church Music of the Old Order Amish of the United States."

Jacob Winrod Nickel, Bethel College, North Newton, Kansas, received his doctor's degree from the Iliff School of Theology in Denver where he did a dissertation on "An Analytical Approach to Mennonite Ethics."

Victor Peters completed his Ph.D. dissertation in 1960 at the University of Goettingen on "A History of the Hutterian Brethren 1528-1958."

Walter Klaassen received a Ph.D. from Oxford University in 1960, writing a thesis on "The Anabaptist View of Word, Spirit and Scripture."

Alvin Beachy is writing a doctor's dissertation at Harvard University on "The Anabaptist Concept of Grace."

Calvin Redekop, Hesston College, Hesston, Kansas, received his Ph.D. degree at the University of Chicago, with a dissertation on "The Sectarian Black and White World." This was a thesis on the Old Colony Mennonites, based on a first hand study of their life in Manitoba and Mexico.

John Oyer received his Ph.D. degree from the University of Chicago in 1960, with a dissertation on "The Writings of the Lutheran Reformers Against the Anabaptists." Certain chapters will be published in the *Mennonite Quarterly Review*.

Daniel Leathermann made a study of "The Political Socialization of Students in Mennonite Secondary Schools" at the University of Chicago in the 1959-1960 school year.

Howard Kauffman received his Ph.D. degree at the University of Chicago on June 10, 1960, having written a dissertation on "A Comparative Study of Traditional and Emergent Family Types among Mid-West Mennonites."

John C. Wenger plans to complete his book on a "History of the Mennonites in Indiana" in 1960.

Lester C. Shank of the faculty of Eastern Mennonite College received a M.Sc. degree from Boston University in the field of public relations. The title of his thesis was, "An Analysis of Fund-Raising at Eastern Mennonite College in Relation to Current Fund-Raising Practices of Certain Small Private Colleges."

Harold D. Lehman, Director of the High School, Eastern Mennonite College, Harrisonburg, Virginia, is doing a doctoral dissertation at the University of Virginia on "A Com-

parative Study of the Academic Achievement and Social Adjustment of Day and Resident High School Seniors." His study includes the high school seniors of Eastern Mennonite College, Hesston College, Lancaster Mennonite School, and Western Mennonite School.

Among the rare books of interest to Mennonite historians is John W. Wayland's *The Lincolns in Virginia*.

Orland Grieser, Route 5, Wauseon, Ohio, is writing a 150 page history of the Central Mennonite Church, Fulton County, Ohio, to be published in 1960. The book covers 125 years of congregational history.

The Herald Publishing Company, Newton, Kansas, publishers of the Mennonite Weekly Review, celebrated their fortieth anniversary May 19, 1960. In a public program commemorating the anniversary, Cornelius Krahn presented a paper on "Journalism and Mennonite Unity" and Melvin Gingerich one on "A Century of American Mennonite Journalism."

Lloyd Espenscheid, 99 82nd Road, Kew Gardens 15, New York, is doing research on the European influences upon the Pennsylvania Conestoga wagons. Was the Conestoga wagon patterned on Swiss, Dutch, or German wagons brought to the New World by early settlers? Mr. Espenscheid doubts the usual explanation that it was an adaptation of the English wagon. Anyone having information on this point should communicate with Mr. Espenscheid.

Walter Hohmann, Bethel College, North Newton, Kansas, is doing research on the origins of the hymn tunes used by Martin Luther. He has also worked on the origins of the tune used by the Amish for their beloved hymn "O Gott Vater, wir loben Dich."

(Continued on Page Eight)

PURSUIT OF KNOWLEDGE ABOUT MENNONITES

(Continued from Page 2)

bers of Virginia Conference, and by other interested persons.

One of the axioms in any consideration of research work is that one cannot have research in the fullest sense without publication of the results of research. E.M.C. has no plans to publish an historical journal. The existing channels, it believes, are adequate, and its researches to date have been steered into other publications. In the future, as less time is given to assembling materials, more time will be given to research and the writing of articles and books. E.M.C. has a special interest in Amish history and life and to date has published several studies in this area.

Needs

For the acquisition of materials Eastern Mennonite College has had to depend upon the generosity of its friends for donations of books and gifts of money for the purchase of rare items. We look forward to further support in the future.

One of our most urgent needs in terms of holdings is early Mennonite periodicals. While we have complete sets of the *Gospel Herald*, the *Christian Monitor*, and other recent periodicals, we very much want to find early issues of the *Herald of Truth* (1864-1908), *Words of Cheer*, *Welcome Tidings*, *Young People's Paper*, *Beams of Light*, *Mennonite Family Almanac*, *The Mission Worker* (1906-1908), and early Sunday School lesson helps and quarterlies before 1910. We will be pleased to correspond with anyone who has available copies of these periodicals. In the way of books, we also hope very much to find sometime a copy of the first edition of Heinrich Funk's, *Ein Spiegel der Taufe* (Germantown, 1744) as well as the first edition of Christian Burkholder's *Nuetzliche und erbauliche Anrede an die Jugend* (Ephrata, 1804).

The Martyrs Mirror

For this cause we have addressed ourselves to you, most beloved brethren and sisters, who, with us, and with our slain friends, the blessed martyrs of God, have received the same faith. This book, the humble work of our hands, but which is nevertheless a precious jewel, in view of the persons and matters contained therein, we have dedicated to you. Receive it, then, with the same love with which it has been dedicated to you. Read it again and again, and with the same attention and emotion with which we have written and rewritten it. We are fully confident, that if you do this, it will not be unfruitful to you. But, before all things, fix your eyes upon the martyrs themselves, note the steadfastness of their faith and follow their example.

—Tieleman Jansz van Braght, in the preface to *The Martyrs Mirror*, pp. 7-8 (1951 English edition).

THE MARTYRS MIRROR

(Continued from Page 1)

doctrine as taught in the Word of God. Until 325 A.D. there were ten great persecutions and almost continual persecution of true believers throughout the succeeding centuries. Part I has 362 pages (in the 1951 edition).

Part II is much longer, with 780 pages, and covers the period of the Reformation. During this time persecutions broke out afresh and were much severer than former ones. They took many thousands lives of men and women who stood for the faith. Many of these Christians wrote letters from prison to encourage others in the faith and to give assurance of continuance in the same. Their hope was in God and they looked for the time when these evil days would be over and they could rest in peace with Christ in glory. Their petitions to rulers and their testimonies in court in behalf of the faith are recorded.

It is in this section that we find the Anabaptist defenders of the faith, such as Felix Manz, George Blaurock, Conrad Grebel, Michael Sattler, and Pilgram Marpeck. We find here, also, the stirring accounts of hundreds of martyrs who suffered in the Low Countries. Many were women; some were young people, who at 13 and 15 years of age gave their testimony by death. The hardships and sore trials of our forefathers led to the revival and establishment of the Church once again on the true foundation of Jesus Christ and the apostles.

In *The Martyrs Mirror* we have an account of the faithful remnant throughout the centuries until the time of the Reformation. In spite of false teachers and worldly allurements they were victorious. They remained steadfast and unmovable because of the certainty of their faith. They were filled with power, as the apostles, and gave witness of the resurrection of Christ.

May we be challenged during this anniversary year as we again look into the history of the Anabaptist martyrs. Might it be possible for us to become revived once again as we read and study about the life of the church? Could we in the 20th century endure persecution as they did? It is possible if we have faith in Christ as they had. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Corinthians 15:57). This was the way they triumphed over the world and it is the way for us to follow that together we may receive the promises. God be praised forever and ever.

—Elverson, Pennsylvania

INTERVIEW OF JOHN F. FUNK

(Continued from Page 4)

His visit was on the last Sunday in May, and it was the anniversary Sunday for the Sunday School, and in the afternoon his companion, an aged minister from Lancaster County, Pennsylvania, came also to visit me and were my guests. I told them that the Sunday School where I was superintendent was going to have an anniversary session that day, and kindly invited them to go with me. These people were opposed to Sunday Schools, and did not think Sunday Schools were a good thing for people to have, but they readily consented to go with me, and when we came to the school, I gave them good seats, and we had all kinds of nice exercises, singing, the classes had separate singing, and repeated Bible verses and we had a nice address from the old superintendent that was there before, and had a real good meeting and then these old Brethren, as much as they were opposed to these things, took an interest and were pleased with the services and old Brother Nissley wrote me a very nice letter and encouraged me in the work, etc., and then Brenneman and I had a conversation about what we could do for the Mennonite Church, and the matter of publishing a Church paper came up, and we talked it all over and he was interested and thought it would be a good thing and a blessing to the Church and all that; so I was encouraged in my idea of doing something for the benefit of the Church. I had written a little book on this line, and he too was thinking of writing one, but he was afraid that he might be persecuted or in some way mistreated so he didn't write, but when he found that I had published my book and no harm came to me, he wrote his book and sent it to me to have it prepared for the printer, and this being done, I made arrangements in December 1863 to commence to publish the paper, and in January 1864 I printed and circulated the first number of the *Herald of Truth*—the first English paper that was ever published in the world for the Mennonite people. The *Herald of Truth* was published in Chicago for three years before I came to Elkhart. There was one German Mennonite paper that had been started before. It was published in German and was called *Volksblatt* (People's Paper). The publisher was John Oberholtzer of Pennsylvania.

On the 6th of April 1867 I came from Chicago to Elkhart. I had been there ten years within five days. I located at the corner of North Main and Jackson Street in the basement of what was once known as the

Conn Music Store—in a basement room about 30 feet long. In September 1867 I bought the present site and built the present building of the Mennonite Publishing Company, a building 60 feet deep and 20 feet wide to be used for the publishing house, and on January 1st, 1868, I moved into the building.

Elkhart had 3,100 inhabitants at the time I came here.

Q. Who was Michael Kaegy?

After starting the publishing of the *Herald of Truth*, I found that I had taken too big a mouthful. During the day I worked in the lumber office, and at night I wrote and translated and prepared copy for the *Herald of Truth*, and *Der Herold der Wahrheit*, and I did all the business at my home, mailing, corresponding, and everything except the type-setting and printing and I was working nearly day and night. I would work until I would be so tired that I would have to lie down on the floor on the carpet to rest, and I would lie there until the hard floor would make my bones ache, then I would get up and go to work again, but I soon found out that this would not do. I could not do it all, and I found out about this Michael Kaegy, a young man from Virginia, who had a good education both in English and German, but was not able to do hard work, so I induced him to come to Chicago and take the place of subeditor of the two papers, at which work he continued for a number of years, but being in feeble health, he went out in harvest time to his brother-in-law's farm and worked there during the harvest, and took sick and died.

Q. What about the Health Institute at Battle Creek, Michigan, and who induced you to become interested in it?

Michael Kaegy and D. Brenneman, Mr. Kaegy's brother-in-law. I practiced it for some time and lived according to their rules and system of living, eating only vegetable foods, and I got very nervous and helpless in my work, and hardly knew what to do with myself. One day, however, we had company, and I went to the meat market and bought some nice beef-steak, and my wife prepared it—and she knew how. I ate of the meat and that afternoon I felt like work again and I thought if that was the way that eating meat restored my former vigor and ambition, I would not exchange the meat eating habit for the light food in which there was so little nourishment.

Q. What was the average cost of lumber at the time you went to Chicago?

When I went to Chicago there was a general breakdown of prices in everything. We paid our workmen

in the yard seven shillings a day for the work during the summer of 1857, and how they lived of course, I do not know, but of course they lived all the same. The lumber came down in price and dressed flooring which previously had been sold for \$25.00 a thousand, was reduced in price until it could be bought for from \$12.00 to \$15.00 per thousand feet. In 1861 when the new firm of McMullen, Funk and Company was organized and commenced business, their average cost price during the early summer months was \$5.00 a thousand and the average selling price \$7.00 per thousand feet. When navigation closed in November, we had about 1,500,000 feet piled in our yard, and lumber advanced about \$2.00 a thousand in price, which gave a very good profit for that year's work.

Mr. Beidler was a very successful business man. In Pennsylvania he built a house as boss carpenter, which took him and his partner the greater part of the summer, for \$115.00. He afterwards went to Springfield, Illinois, and conducted a general grocery store there. At that time meat could be bought so cheaply that it would take a family several days to consume enough to find change of money small enough to pay for it.

In 1842 he married Mary Ann Funk, my half-sister, and lived in Springfield until 1844, when he loaded his goods on a wagon and with two horses lugged his wife and his goods and himself one hundred and fifty (150) miles through the Illinois Prairie mud to get to Chicago. When he was married it took them two weeks to make the trip from Philadelphia to Springfield, Illinois. They went from Philadelphia to Pittsburgh by rail and canal boat conveyance, and then down the Ohio river to St. Louis, and then up the Illinois river to Springfield by steamboat. In Chicago he engaged in the sash and door business on the North Side, and later made his home on the West side.

There was a merchant tailor by the name of Greenwalt who had a lot for sale on South Water Street, for which he wanted \$1,000.00. Mr. Beidler having an eye on the lot, went to Mr. Greenwalt and told him that he understood that he wanted \$1,000 for the lot, and he would take it at that price. Mr. Greenwalt said, "Not for a thousand dollars, I want two thousand." Mr. Beidler returned to his home and let the matter rest. A little later on he thought he might do well with it even at two thousand dollars, and offered the man two thousand; but he said again, "No, not for two thousand dollars, I want three thousand." Mr. Beidler later came to the con-

clusion that he would pay him three thousand, and do well with it even at that price. When he came to offer that amount, he said, "No, not three thousand dollars, but four." Mr. Beidler then left the matter altogether, and taking his wife went for a visit to his old home in Pennsylvania. After receiving a letter from Chicago one day, he read it and something stirred up his mind to the fact that he must at once return to Chicago, and turning to his wife, said, "Mary Ann, tomorrow morning we will start home." They had not finished their visit and no one knew why they were cutting it off so short. Years afterwards when I boarded with him he told me the story. The letter had informed him that business was booming under the increasing rise of property, and the lot would not be exorbitantly high even at four thousand dollars, and when he came home he went to Mr. Greenwalt and bought it at four thousand dollars. A short time later he sold the same lot for \$16,000.00.

Q. What assistance did you give the Mennonites in Russia in settling in this country?

Over a century ago the Mennonite people in Europe were outlaws, so esteemed by the Government, and so treated by the people. They could not get a deed for their land, and had no rights and privileges as citizens in the country. They stayed just wherever people would let them stay, and when persecution came to them they fled to some other locality and took shelter in the mountains, in caves, and in the woods or any place that they could hide from the general public.

The Empress Catherine of Russia learned about the condition of these people in Germany, and learned that they were good people, economical, industrious and worthy citizens, and offered them so many acres of land, freedom from military service, general taxes, etc. She also gave them the privilege to manage their own villages, and have their schools and church services in their own native language and some other privileges if they would come and settle on the steppes of Russia. However, they paid little attention to this favorable invitation at the time. Later, however, Empress Catherine died and then her son Paul became the Emperor of Russia. Upon his discovery of what his Mother had promised these people, he immediately renewed the offer and took means to let these people know what he was willing to do for them, and soon they began to emigrate to Russia, although they had great difficulty in making the journey. One family especially, it was told, put their little belongings into a baby cart and pulled the little cart with them

making the journey on foot from Germany to Russia. Finally those steppes were turned into the fruitful fields and the Mennonite settlement became the wheat supply country of Russia.

About a century after this when new rulers had been brought into power, these privileges which they had enjoyed were taken from them, and they were required to a certain extent, to do military service, and otherwise their privileges were reduced to a very large extent, so they finally sought to find homes elsewhere, and naturally of course, they began to study immigrating to America.

Cornelius Jansen, who for a time filled the office of consul at Berdiansk, took an active part in this movement of settling in America and wrote me a letter. I answered him what he wanted to know, and he had also a number of other letters, which he published in a little book and scattered around among his people. This of course, was an infringement of Russia's law, and he was ordered to leave the country within thirty days. Afterwards he obtained a little extension on this time; sold his property at a sacrifice of course, and with his family came to America. The publication of my German paper, of course, brought me into prominence with these people, and when the first parties from Russia came to America, they naturally came to Elkhart, and of course, I helped them all I could.

In 1873 they sent twelve of their most prominent men to America to investigate the country and to find a suitable place for their people to locate, and I traveled with them for eight weeks through Manitoba, Minnesota, Dakota, Nebraska, etc., and found a number of places that were favorable for their needs. When they finally came they scattered in those Western States.

When the emigration of the Mennonites from Russia was on, we had a sick child and had lost sleep for several nights, and on Saturday night a little before midnight the child died. It was in the summer time and as the day dawned, two men came to my door inquiring if Brother Funk lived there. Answering in the affirmative, he said, "We are Russian Mennonites. We have just arrived from that country. We are out here on the platform of the depot, twenty-seven families with sacks and packs and don't know where to go. We have some heavy packages of goods and some old people who cannot well walk. We need help." It was a trying moment, but something had to be done. I went and hitched up my team, and knowing of a roomy house, I obtained the

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INTERVIEW OF JOHN F. FUNK

(Continued from Page 7)

key and told them to go in. It was near the church, and I also unlocked the church and said, "When the house is full, let the rest go into the church." I hauled their heavy boxes, and the lame and old brethren and sisters who could not walk to the house I had opened. I then called on a grocer I knew and told him the circumstances, and told him to give them meat and flour, coffee, sugar and anything else they wanted, advising him that they had money and would pay. They have come in from their long journey and must have food, etc. He served them. Then I said, "Now you have what you need, and can now take care of yourselves." They agreed and I went home. They washed and cleaned up and fixed their dinner, and at two o'clock they held religious services in the church. They stayed a month and then pulled up and went to a place selected in Kansas.

One young man was sick. A friend stayed with him and waited on him. He then died and we took him out eight miles into the country and buried him with our people at the Olive Church grave yard. We came back home about four o'clock, and when I came to my desk I found a telegram—"At six o'clock Buller will come to Elkhart with 700 people."

What could I do with a company of 700 people coming to Elkhart. I sat down to think. I went to one of the railroad heads and said to him, "When these people come, push the train out on a side track, and let them stay in the cars tonight. Tomorrow we will put all the young men to work and build a long barracks with a roof, and take care of them in that way." In the evening I met with the representatives of four Western Railroads, and we planned to send them to Lincoln, Nebraska, into the fair grounds, and in this way they were taken care of with little difficulty. Thanks be to the Giver of all Good.

When M. F. Rittenhouse came to our house we received him gladly, and made him the offer that he stay and have his home with us, and that we would not charge him any board until he was able to get work and earn something for himself.

His first job was scattering advertising bills for a physician, for which he received about 50 cents a week. After that he found another place where he did the same kind of work, and then he obtained a position in a printing office. Here he had to sweep and keep the rooms clean, clean the spittoons, etc. His next work was in a planing mill where he earned about five or six dollars a

week. Later he worked for a time in the lumber yard for McMullen, Funk and Company, and finally accepted an offer from our common friend, Mr. Beidler, where he obtained the opportunity of having a business under the name of Rittenhouse and Embree, where he made good and did much for others, and made many hearts glad by his kindness and generosity.

Book Review

The Hartman History, Descendants of Samuel Hartman. By Merna Brenneman Shank and Sanford L. Shank. Published by Park View Press, Harrisonburg, Virginia, 1959. Pp. 166, 4 folding charts, illus. \$3.25.

The progenitor of the Hartman family line traced in this history is Samuel Hartman, 1826-1910, who lived near Harrisonburg, Virginia. The book is devoted mostly to genealogical detail but in addition has some biographical material.

Most family histories go out of date upon their publication, but this history is designed and made in such a way that additions to the family tree can be made yearly. It is multilithed on loose leaf pages which are compactly bound. Each year the authors intend to issue pages with current data about the family which can be added to the book.

Descendants are numbered by their position in their respective families. Number 136, for example, is the sixth child of the third child of the family head, Samuel Hartman. A chart of each family line is placed at the beginning of each section. Another unique feature of this history is the use of colors of paper to designate each generation.

—Anna Showalter

MENNONITE RESEARCH
NEWS AND NOTES

(Continued from Page Five)

John W. Heisey, York Springs, Pennsylvania, is tracing the Heisey family. He would appreciate receiving information about the following persons: Barbara Yordy, born in 1730, who married John Heise, Jr., of present Lebanon County, Pennsylvania; Susanna Berg (1771-1837), who married Daniel Heise of Lancaster County, Pennsylvania; Catherine Seifert (1808-1880), who married Daniel Berg Heisey; Anna Dener, born in 1700, who married Jacob Yordy; and Lydia W. Tyson (1836-1903), who married Henry Seifert Heisey of Lancaster County, Pennsylvania. If information can be furnished to Mr. Heisey concerning the parents or grandparents of any of these five persons, he will be grateful for it.

NEWS AND NOTES

(Continued from Page 3)

ing commemorating this event has been announced for August 20 and 21 to be held at the Conestoga Church, near Morgantown, Pennsylvania.

LURAY MUSEUM DISBANDED. One of the most valuable historical collections in the Shenandoah Valley of Virginia, the Luray Museum, has been unfortunately disbanded. For two generations the Zerkel family (formerly of New Market, Virginia) brought together thousands of items pertaining to the history of the Valley. The collection was particularly rich in books, household furnishings, farming tools, etc., pertaining to the Pennsylvania German settlers in Page and Shenandoah Counties. The Historical Library and Archives at Eastern Mennonite College acquired all the books, among which are approximately 100 items which may be classified as rare or of exceptional interest. The manuscripts went in toto to the University of Virginia (they contained nothing of particular Mennonite interest). As of the date of this writing the tools and other artifacts remain to be sold.

THE EDITIONS OF
THE MARTYRS MIRROR

(Continued from Page 3)

14. *The Bloody Theatre or Martyrs Mirror of the Defenseless Christians* (Scottdale, 1950).
15. *The Bloody Theatre or Martyrs Mirror of the Defenseless Christians* (Scottdale, 1951).

Abridgements

16. 't Merg van de Historien der Martelaren (Haarlem, 1699).
17. 't Merg van de Historien der Martelaren (Amsterdam, 1722).
18. 't Merg van de Historien der Martelaren (Amsterdam, 1736).
19. 't Merg van de Historien der Martelaren (Amsterdam, 1769).
20. *Das andenken einiger heiligen Martyrer. Oder die Geschichten etlicher Blut-Zeugen der Wahrheit* (Ephrata, 1745).
21. *Verhalen uit de Doopsgezinde Geschiedenis* (Groningen, 1953).
22. *A description of the True and False Church as outlined in a certain history, properly named: The Bloody Theatre* (n.p., 1944).

Albums

23. *Theatre des Martyrs* (n.p., n.d.).
24. *Schouwtooneel der Martelaren* (Amsterdam, 1738).

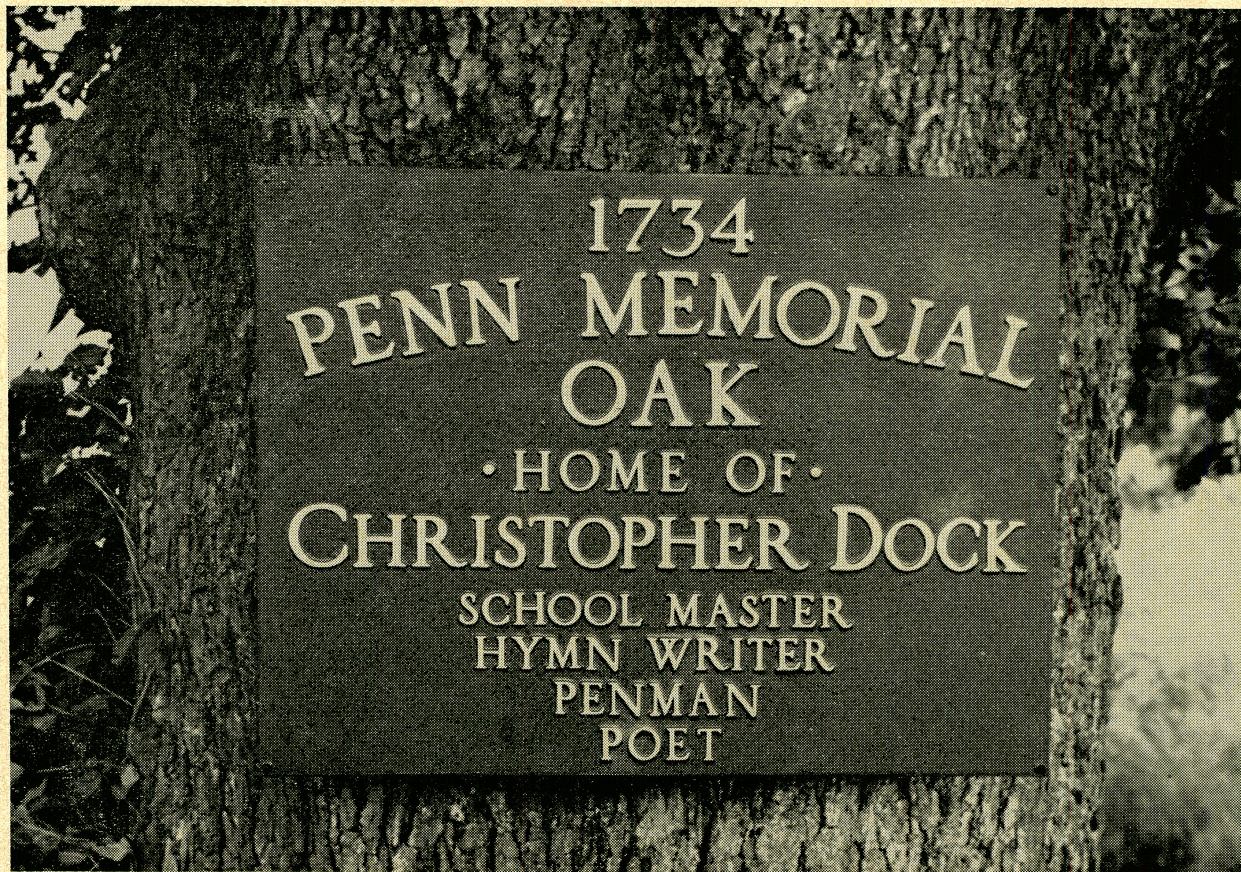
—Compiled by Irvin B. Horst

MENNONITE HISTORICAL BULLETIN

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No. 4



A new marker was placed on the historic Dock Oak by a committee of the Student Council of the Christopher Dock High School and the Franconia Mennonite Historical Society, in May, 1959. The tree, located on the Schwenksville road leading west off the Skippack Pike, Montgomery County, Pennsylvania, is a living shrine of Mennonite historical data as found in a deed given by William Penn's sons to Christopher Dock in 1734. The deed is now in the possession of the Franconia Mennonite Historical library. The tree is necessarily two hundred and fifty years old and is in good health and gives a mute testimony of the pious school master who lived in this area and was found dead on his knees in the schoolroom in 1771, where he had been teaching in Montgomery County, Pennsylvania.

A former marker had been placed on this tree by the late John D. Souder, but was in need of repairs. The tree measures fourteen feet in circumference and belongs to the White Oak family.

—Jacob C. Clemens

THE LANCASTER MENNONITE CONFERENCE LIBRARIES AND ARCHIVES

IRA D. LANDIS

The Lancaster Mennonite Historical Society, Lancaster County, Pennsylvania, was brought into existence through the appointment of eight brethren by the Bishop Board at the 1958 Spring Conference. We were organized with J. Paul Graybill as Chairman, the writer as Secretary, and Norman W. Nauman, Treasurer. The Library Study Committee appointed by the Executive Committees of the Mission Board and Bishop Board, under the leadership of Chairman H. Ray-

mond Charles, which started its study in 1956, finally recommended such a society. The Study Committee was to ascertain the best library facilities for the Lancaster Mennonite Conference, both historical and theological. Later it laid the plans whereby the Christian E. Charles and the Historical Libraries could be under the Historical Society, enlarged to ten members.

The Eastern Board of Missions and Charities in 1956 offered us a

basement room in their Headquarters Building for the embryo Historical Library and Archives. Meanwhile upwards of 6,000 books have been accumulated. Many Mennonite publications from Elkhart, Scottdale, and elsewhere are slowly being accessioned and in many cases bound. Archival materials are finding their way into the 260 plus archives boxes. These include congregational bulletins, programs, deeds, diaries, letters, maps, etc. We have a very few early important letters that throw sidelights upon our eighteenth century history. A rare treasure is the personal book of Hans Tschantz, a Bishop who lived

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CONFERENCE LIBRARY AND ARCHIVES

(Continued from Page One)

here for more than three decades prior to the Revolutionary War, dying in 1776.

We are much interested in the collection of Mennonite cemetery records, and especially of the fast disappearing farm cemeteries in the Conference area. We are up-to-date on indexing the *Herald of Truth*, *Gospel Witness*, *Gospel Herald* and *Missionary Messenger*, with more to follow.

We try to pick up everything in our field, the Lancaster Conference area, and early records of the Washington-Franklin, Ontario, and Allegheny Conferences. In indexing the Elkhart-Scottdale publications on obituaries we include all from southeastern Pennsylvania and those that were born here, irrespective of their later home. We also included church leaders across the Church. We are interested in the conference histories and genealogies of areas beyond the Lancaster Conference. In southeastern Pennsylvania we are more inclusive, collecting the releases of local historical societies and government publications, such as the 1790 census, Colonial Records, Pennsylvania Archives, Land Grant maps, atlases, geological maps, soil surveys, genealogical charts, etc.

The fifth meeting of eastern Conferences creating this as an Archives Centre for the east is scheduled for the fall. This is a worthwhile project, with untold possibilities.

Two plaques, marking landmarks, have been erected and the third will be placed at the Hans Herr House this fall.

Two Annual meetings have been held, and the 250th Anniversary of the coming of the Mennonites, the first permanent settlement of Lancaster County, will be commemorated with a larger meeting at the Brick Meetinghouse in the centre of the original settlement on September 30-October 2. An interesting program, covering the years in Europe and since, will be rendered.

The *Mennonite Research Journal*, the official organ of the Society, appeared in April and the second in July as a 12-page periodical that will carry articles quarterly, dealing with history, genealogy and lore. It has received a warm welcome in historical and local circles.

The Christian E. Charles Library is visited by ministers and church workers within and without the church, for help on sermons, young peoples meetings and conferences. The Historical Library is frequented by Lancaster Mennonite School and Eastern Mennonite College students when researching in this field, as well as genealogists, historians, and church workers.

With both the Christian E. Charles and the Historical Library and Archives cracking at the seams, new quarters are necessary. A Conference Centre, with these collections housed on the same grounds in new quarters, accessible to the public, is now in the offing. The Site Committee has had two meetings scanning the possibilities. The Society and Site Committee made a recent trip to Delaware to get architectural and archives techniques from those who know this subject; this was a profitable visit. When the site has been approved, probably by October, we hope that a building will materialize in another year. When properly housed, the indexing, and filling up the necessary gaps of the collection will continue apace, so that the true picture of our past can be given to all interested and the future more wisely planned.

The greatness of Menno Simons lies in three factors of influence, his character, his writings, and his message. His character was a steadying, heartening, building influence in the long, hard years of persecution and struggle from 1535 to 1560, based on deep conviction, unshakable devotion, fearless courage, and calm trust. His writings, though they seem at times, as gathered together in his complete works, to be repetitious and insignificant, included some admirable tracts for the times, pointed, plain, well adapted to their purpose. But most of all it was the message of Menno Simons which made him a great leader in a great cause. He built no great system of theology, not did he discover any great new or long-lost principle; he merely caught a clear vision of two fundamental Biblical ideals, the ideal of practical holiness, and the ideal of the high place of the church in the life of the believer and in the cause of Christ.

—Harold S. Bender

List of Mennonite Freeholders in Beaver and Fairfield Townships, Columbiana County, Ohio, in 1830

Fairfield Township

School Dist. No. 3, Sections 5, 6, 7, and 8: Christian Holdeman,¹ Joseph Landis, Henry Nold, Jacob Nold, Sr.,² Jacob Nold, Jr.

School Dist. No. 4, Sections 17, 18, 19, and 20: George Slutter,³ Mathias Tintsman.⁴

Beaver Township

School Dist. No. 2, Sections 4, 5, 6, 7, 8, and 9: John Blosser,⁵ Michael Shank.

School Dist. No. 3, Sections 16, 17, 18, 19, 20, and 21: Jacob Boyer, Abraham Boyer, David Hoover, Michael Kulp, Henry Kulp, John Culp,⁶ John Nold, Peter Yoder, John Shoemaker (?).

School Dist. No. 4, Sections 13, 14, 15, 22, 23, and 24: Peter Blosser, David Metzler,⁷ Jacob Shoemaker (?).

School Dist. No. 6, Sections 29, 30, 31, and 32: George Bachman,⁸ Jacob Bachman (Baughman), Samuel Detweiler, Jacob Knob (Knopp), Tobias Miller, Jacob Landis, Mary Melinger, Jacob Oberholtzer,⁹ Jacob Oberholtzer, Jr.

School Dist. No. 7, Sections 25, 26, 35, and 36: Jacob Detweiler.

These lists are found on pages 288 to 290 in *History of Columbiana County* (n.p., 1879). Unfortunately the freeholder lists for Green and Salem Townships are lost; however, they would have included Peter W. Lehman and John Yoder for Salem Township, Henry Stauffer and Jacob Stauffer in Green Township. Henry Stauffer came from Fayette County, Pa., in 1801, and was ordained a minister about 1815. He was ordained later as a bishop to succeed Jacob Nold. These lists do not cover those Mennonites in the Settlement who were renting or were not property owners.

FOOTNOTES

¹ Christian Holdeman was the grandfather of John Holdeman (1832-1900), founder of the Holdeman Mennonites. Christian moved to Columbiana County in 1825; about 1842 he purchased a farm in Knox Township, Columbiana County, near the so-called North Georgetown Mennonite settlement; in 1844 he sold this property and located near New Pittsburg, Wayne County, Ohio.

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The *Mennonite Historical Bulletin* is published quarterly by the Historical and Research Committee of Mennonite General Conference and distributed to the members of the Mennonite Historical Association. Editor: Irvin B. Horst; Co-Editor: Melvin Gingerich; Associate Editors: Harold S. Bender, Ernest R. Clemens, Ira D. Landis, Herman Ropp, John W. Snyder, Nelson P. Springer, Grant M. Stoltzfus, Gerald Studer, John C. Wenger, Samuel S. Wenger. Dues for regular membership (\$2.00 per year), contributing membership (\$5.00 per year), or sustaining membership (\$10.00 per year) may be sent to the treasurer of the Association, Ira D. Landis, Route 1 Bareville, Pennsylvania. Articles and news items should be addressed to the editor, Irvin B. Horst, Eastern Mennonite College, Harrisonburg, Virginia.

MENNONITE FREEHOLDERS

(Continued from Page Two)

² Jacob Nold, Sr. is the pioneer Ohio Mennonite bishop; Jacob Nold, Jr. was his son and a deacon in the Columbiana County Mennonite Church.

³ George Slotter (Schlotterer) was from Bucks County, Pa., and was in Fairfield Township already in 1804.

⁴ Mathias Tintsman moved to Fairfield Township from Westmoreland, Pa. in 1819, and was ordained a Mennonite minister in the same year in Columbiana County.

⁵ John Blosser was a Mennonite minister who came from Rockingham County, Virginia, in 1827; his brother Peter Blosser is listed in school district No. 4.

⁶ The three Kulps or Culp listed in District No. 3 are the children of Michael Kolb and his wife Magdalena Rhodes, who came to Ohio between 1810 and 1816 from Rockingham County, Virginia.

⁷ David Metzler was a deacon in the church and came from Lancaster County, Pa., about 1827.

⁸ George Bachman (Baughman) was here already in 1806; he was a member of the Committee responsible for erecting Oberholtzer's Meetinghouse in 1825; he was possibly a brother-in-law to Bishop Jacob Oberholtzer.

⁹ Jacob Oberholtzer was the bishop who came to Columbiana County, Ohio, in 1806; he organized the Columbiana County Mennonite Church in 1815.

—Compiled by Wilmer D. Swope

Horsch Mennonite History Essay Contest Winners in Class II, 1959-1960

There were seven entries in Class II of the John Horsch Mennonite History Essay Contest for College freshmen, sophomores, and juniors for 1959-60. As is often the case there was considerable disagreement among the judges concerning the merits of the papers. The decision of the three judges is given below:

First—Old Colony Mennonites of Mexico

Lavonne Gisel, Wauseon, Ohio

Second—Moses G. Horning and the Old Order Divisions in Pennsylvania

Emma Hurst, Route 3, Ephrata, Pa.

Third—A History of the Metamora Mennonite Church

Mildred Schrock, Metamora, Ill.

Other entries in the Class II Contest were "Franconia Mennonite School," "The Oak Grove Mennonite Church," "Observance of Communion in the Franconia Conference," "The Trend in the Bonnet and Devotional Covering of the Old Mennonite Church—1924-49," and "Israel B. Good, Teacher and Pastor."

M. G.

Mennonite Research News and Notes

MELVIN GINGERICH

The Goshen College Historical Library has recently obtained microfilm copies of the following theses: Marvin E. Kroeker, "The Mennonites in Oklahoma to 1907" (1954, U. of Okla., M.A.); Wilhelm Dyck, "The Problems of the Russo-Germans in the Later Works of Josef Ponten" (1956, U. of Mich., Ph.D.); Elmer Suderman, "The Russo-German Mennonite Theme In the American Novel" (1948, U. of Kansas, M.A.); Frank C. Peters, "The Coming of the Mennonite Brethren to the United States and Their Efforts in Education" (1957, Central Baptist Theological Seminary, Th.D.); and L. R. Just, "Influences of Johann Cornies Upon the Major Social Institutions of the Mennonites of South Russia" (1948, U. of Kansas, M.A.).

The Archives of the Mennonite Church recently acquired a total of more than 900 letters addressed to J. S. Coffman. These came from the S. F. Coffman family.

A rich collection of G. L. Bender letters was recently accessioned by the Archives. G. L. Bender was for many years treasurer of the Mennonite Board of Missions and Charities. The letters had been in the possession of his son H. S. Bender.

Recent anniversary booklets that have come to the Historical and Research Committee are "55th Anniversary 1904-1955 Crystal Springs Mennonite Church, Crystal Springs, Kansas" and "The Mennonites of Waldo 1860-1960," by Edwin J. Stalter, Flanagan, Illinois.

Five boxes of correspondence and records from the secretary-treasurer's office of the Mennonite Commission for Christian Education have recently been accessioned by the Archives of the Mennonite Church.

Paul M. Yoder from the School of Music, Florida State University, Tallahassee, Florida, spent approximately two months at the Historical and Research Center at Goshen College doing research on his doctoral dissertation which will pertain to music in the Mennonite Church.

C. Henry Smith's "The Education of a Mennonite Country Boy" is being prepared for publication at Newton, Kansas, by the Mennonite General Conference Church.

Abraham John Klassen has worked in the Goshen Mennonite Historical Library preparing a "Mennonite Bibliography." It begins with 1620 where Hans Hillerbrand's "Anabaptist Bibliography" ends.

Minutes of the June 3-4, 1960, Meeting of the Historical and Research Committee

17. It was moved and carried to adopt the editor's recommendation to make the *Bulletin* a quarterly of eight pages each.
18. It was decided that Irvin B. Horst continue another year as Editor of the *Bulletin*, with Melvin Gingerich as co-editor. (The editors are to be appointed hereafter for each biennium.)
19. H. S. Bender reported on the absorption of the Research Foundation into the Historical Committee (which became the Historical and Research Committee): said merger took place on September 1, 1959, when all the resources, unfinished tasks, etc., of the *Foundation* became the property of the Committee. The Executive Secretary of the Committee is preparing a history of the *Foundation*.
24. S. S. Wenger reported on the Articles of Incorporation in the Commonwealth of Pennsylvania. It was moved and carried to authorize the three Pennsylvania members of the Committee (S. S. Wenger, Ira D. Landis, and Ernest R. Clemens) and the three Indiana members (H. S. Bender, Melvin Gingerich, and J. C. Wenger) to sign the Articles of Incorporation.
25. It was moved and carried to authorize Attorney S. S. Wenger to secure for the Historical and Research Committee legal recognition by the U. S. Treasury Department as a legally recognized recipient of charities which are deductible for federal income tax purposes.
30. Ira D. Landis, Treasurer, reported on the regular membership fee (\$2.00), associate membership fee (\$5.00), and the sustaining membership fee (\$10.00).
31. It was moved and carried to express the gratitude of the committee to Nelson P. Springer for the preparation of the index to the *Mennonite Historical Bulletin*.
32. Melvin Gingerich reported on the sale of the bound issues of the *Mennonite Historical Bulletin*. Thirty bound volumes have been sold of the first two decades of the periodical, 1940-59.

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COMMITTEE MEETING

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33. H. S. Bender reported on the new articles of agreement between the Mennonite Board of education and the Historical and Research Committee of Mennonite General Conference.
34. It was moved and carried to approve the articles of agreement between the Board of Education and the Historical and Research Committee, and to authorize their signature by the Chairman and Executive Secretary.
38. H. S. Bender reported that a memorial volume of biographies will be prepared for the pioneer leaders memorialized on the plaque on the west end wall of the entrance hallway, perhaps one page for each leader.
40. It was moved and carried that the following Editorial Committee be appointed to prepare the Memorial Volume of Pioneers, with power to act: H. S. Bender, Melvin Gingerich, J. C. Wenger.
41. It was moved and carried that the above Editorial Committee also prepare a small booklet which would report on the Committee and its work in the Historical and Research Center and Archives of the Mennonite Church.
49. Ira D. Landis suggested the desirability of celebrating the fiftieth anniversary of the creation of the Historical and Research Committee, and of encouraging the publication by 1961 of the *History of the Mennonite Church* by H. S. Bender.
51. John W. Snyder gave a report of the Ontario Mennonite Archives. A depository room has been established at the Rockway Mennonite School. H. S. Bender, Melvin Gingerich, and N. P. Springer have rendered assistance in the setting up of the Ontario Mennonite Archives.
56. John A. Hostetler reported that the Alberta-Saskatchewan History by Ezra Stauffer is being mimeographed currently.
58. Melvin Gingerich reported on the research project for study of Mennonite costume. He continues to gather additional materials. The committee has a continuing interest in seeing a possible outline for Dr. Gingerich's study.
59. Attention was given to desirability of making a study of peace teaching in the *Gospel Herald* and other Mennonite

periodicals since World War II, as requested by the Peace Problems Committee.

60. It was moved and carried to approve the study of Peace Teaching in the *Gospel Herald* and other Mennonite periodicals since World War II, if this study appears desirable and feasible to the Executive Secretary of our committee after investigation.
63. H. S. Bender reported that the Dutch Mennonites and the Witmarsum Community of Friesland are hoping to build a *Menno Simons Memorial Church Building* at Witmarsum, Holland, on the site of the old Meetinghouse which was torn down in 1878. It is hoped to dedicate the memorial meetinghouse in 1961, the four hundredth anniversary of the death of Menno Simons.
64. It was moved and carried to endorse the project and to request the officers Bender and Gingerich to do what they can to promote it in the "Mennonite Church" of America.
68. It was decided to accept the invitation of Samuel S. Wenger to meet at Paradise on April 7, 8, 1961 (Friday evening at 7:00, and part of Saturday).
69. H. S. Bender proposed that a scientific study be made of the effectiveness of Mennonite Church outreach in North America, this as a research project.
70. It was moved and carried to approve this project and to request the Executive Secretary to prepare plans to implement the study.
71. J. C. Wenger reported on his plans for the completion of the Indiana-Michigan Mennonite History, and on the plans for its publication (by M.P.H., underwritten by the Ind.-Mich. Conference).
72. The committee reviewed plans for the recognition of Menno Simons' death anniversary year (1961). Franklin H. Littell plans to write a book of appreciation of Menno for release in 1961. The officers of the Committee were authorized to plan for the recognition of this historic anniversary year.
73. Irvin B. Horst suggested the recognition of the four hundredth anniversary of the publication of Van Braght's *Martyrs Mirror*. This was referred to the officers for appropriate action.

An Old Letter On
Mennonite Aid

Amish, Johnson Co., Iowa,
May 17-1875.

Rev. Amos Herr

Lime Valey Lancaster Co. Pa.

Respected Friend:

First of all we the undersigned Ministers and members of Amish mennonite church of Johnson county Iowa, wish you, and all whom it may concern the Grace of God, and the Communion of the Holy Spirit, through Christ Jesus our Savior; Amen.

Dear Friend; the cause of our present writing to you, is the matter concerning the emigration of the destitute Russian Mennonite Brethren, namely, As we are all aware, that a large number of destitute families were sent to Kansas the past winter, where they had to endure extreme hardships; for want of food and Shelter.

And as several of our Brethren were recently Sent out to Newton and Florence in Kansas, to investigate the matter of the Suffering. They saw the condition these people were in; and deem it inappropriate to Send any more of the destitute families out in these new countries; where there is Scarcely any employment, and provision is Scarce also. Therefore we would most respectfully request your committee. (Known as the "Executive Aid committee in Pennsylvania") to give this matter due consideration; and if possible prohibit the emigration of the destitute to these new countries at the present time. But try and have them distributed among the churches in the eastern and western States; but no farther west than the State of Iowa.

If thus distributed, they can be supported with far less expence; and at the Same time they can earn Something to give them a new Start.

In conclusion we would Say, that we endeavored to make our Statement concerning this matter, as brief and explicit as possible; and would most respectfully beg your pardon for making the Suggestions and assertions.

But hoping they will be favorably received, we Sincerely Subscribe our names.

Peter Brenneman—Minister
Joseph J. Schwartzendruber—
Minister

Peter Schwartzendruber
Michael Bender
J. C. Schwartzendruber
Daniel P. Guengerich
Samuel Guengerich.

(Copy in the Archives of the
Mennonite Church, Goshen, Indiana.)